

**DOMESTICATION AND FOREIGNIZATION USED IN THE
TRANSLATION PROJECTS BY THE FIFTH SEMESTER STUDENTS OF
ENGLISH EDUCATION DEPARTMENT AT IAIN SURAKARTA IN
ACADEMIC YEAR 2019/2020**

THESIS

Submitted as A Partial Requirements for degree of Sarjana in English Education

Department in The State Islamic Institute of Surakarta



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DEDICATION

This thesis is dedicted to:

1. MY BELOVED PARENTS
2. MY BROTHER
3. ALL OF MY FAMILIES
4. ALL OF MY BEST FRIENDS

MOTTO

*Don't you feel weak and don't be sad, because you are the highest level if you
have faith
(Al-Imran: 139)*

*Do not grieve; indeed Allah is with us.
(At-Taubah: 40)*

*Indeed, with hardship (will be) ease
(Al-Insyirah: 6)*

PRONOUNCEMENT

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I hereby sincerely state that the thesis titled “Domestication and Foreignization Used in The Translation Projects by The Fifth Semester Students of English Education Department at Iain Surakarta in Academic Year 2019/2020” is my real masterpiece. The things out of my masterpiece in this thesis are signed by citation and referred in the references.

If later proven that my thesis has discrepancies, I am willing to take the academic sanctions in the form of repealing my thesis and academic degree.

Surakarta,

Stated by,

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The researcher realizes that this thesis is still far from being perfect. The researcher hopes that this thesis is useful for the researcher in particular and the readers in general.

Surakarta,

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The Researcher

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ABSTRACT

Anisa Nur Rohimah. 2020. *Domestication and Foreignization Used in The Translation Projects by The Fifth Semester Students of English Education Department at Iain Surakarta in Academic Year 2019/2020*. Thesis. English Education Department, Cultures and Languages Faculty. The State Islamic Institute of Surakarta. Advisor: Lilik Istiqomah, S.S., M.Hum., M.Pd.

Key words : Domestication, Foreignization, Translation, Translation Techniques, Translation Methods.

This research aims to identify the dominant ideology used by the fifth semester students of English Education Department at IAIN Surakarta in academic year 2019/2020. A descriptive qualitative approach was employed in the research. The researcher use Textbook on Translation class in conducting the research. Data of this research was sentences of the students' worksheet; meanwhile, sources of this data were the translation works of fifth semester students in translating *Pendidikan Islam dan Budi Pekerti* textbook into English. Technique of collecting data was done through documentation. In analyzing the data, the researcher used credibility, transferability, dependability, and comfirmability to check the data validation. This study reveals that there are eleven techniques found in this research; they are literal translation, calque, borrowing, adaptation, established aquivalent, generalization, transposition, linguistic amplification, linguistic compression, reduction, and description. From 159 data of translation technique found in this research, there are 89 data (55.97%) that are oriented to source language and 70 data (46.03%) that are oriented to target language. From six chapters that have been analyzed in this research, four chapters have methods that are emphasized to source language, and two chapters have methods that are emphasized to target language. The methods that mostly used by the fifth semester students are word-for-word translation, literal translation, and communicative translation. The data shows that the fifth semester students mostly used foreignization in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook from Indonesian to English.

CHAPTER I

INTRODUCTION

A. Background of the Study

Generally, translation is a process of transferring the same meaning from source language (SL) to target language (TL). Catford (1978: 20) said that, "Translation is the replacement of textual material in one language (SL) by equivalent textual meaning in another language (TL)". It is obligate that the translation result must be equivalence with the source language. According to Nababan (2008: 22), the translator has to adjust the translation works with the ability of the readers. The translator has to find the proper words that understandable by the readers.

One and other countries have the different language as well as the culture. Dealing with the differences of the cultures, there is some language from the source language that does not have the equivalence in the target language. In the translation process, the translator may be confronting the different cultures from the source language with the target language. The translator should be finding the proper words that have the equivalence meaning with the source language.

Dealing with the cultural differences from the source language with the target language, the translator can use either domestication or foreignization ideology. Venuti in Baker (2001) states that domestication and foreignization emerge in response to domestic cultural situations and an impulse to preserve linguistic and cultural differences by prevailing domestic values. Foreignization is the way to choose the author as the

orientation, on the other hand domestication is the way to leave the author because the translator chooses the target readers as the main orientation (Venuti, 1995).

The fifth semester students are newbie in the field of translation. In translating text, the students may face difficulties because of the different background culture of the source language (SL) and the target language (TL). The issue of this research is to know the ideologies between domestication and foreignization chosen by the students in dealing with the cultural differences between the source language (SL) with the target language (TL). The translator should be aware in choosing the proper ideologies in order to make the target readers understand with the context of the translation works.

There are many previous studies which were conducted the research about domestication and foreignization ideology, and most of them were focus in analyzing literary works especially novel. The gap of this research is that the researcher wants to know the ideology used by the fifth semester student in translating text from Indonesian to English.

From the definition above, it can be concluded that translation is a process of transferring meaning from the source language (SL) to the target language (TL). In translation process, the translator may face some difficulties because of the cultural differences form the source language (SL) with the target language (TL). The translator should be aware in choosing the strategies for translating literary works in order to make the target readers understand with the result of translation. The translator can

choose between the domestication and foreignization in dealing with the cultural differences between the source language (SL) and the target language (TL).

Translation has a good position in teaching and learning English as a Foreign Language. Schaffner in Dagiliene (2012) claims that translation and related exercises could be beneficial in foreign language learning; (1) to improve verbal agility; (2) to expand students' vocabulary in L2; (3) to develop their style; (4) to improve their understanding of how language work; (5) to consolidate L2 structures for active use; (6) to monitor and improve the comprehension of L2. Dagiliene (2012) clarify that in translation process, the students have to arrange some strategies to deal with the differences of structure and vocabulary in the source language and the target language. When it comes to the cultural differences between the source language (SL) and the target language (TL) the students can either use domestication or foreignization in translating text from the source language (SL) to the target language (TL).

The researcher did the research because the researcher wants to know about: (1) the dominant ideology used between domestication and foreignization in translating Indonesian text into English, (2) the techniques used by the fifth semester students in translating Indonesian text into English. The focus on this research is the fifth semester students that translated textbook from Indonesian into English. The issue that will be discussing in this research is the domestication and foreignization ideologies used by the fifth semester students in translating Indonesian text

into English. The aim of this study is to investigate the mostly used ideologies in the translation works by the fifth semester students. The researcher try to describe and analysis the ideologies used by the fifth semester students in translating Indonesian text into English. The researcher took the research entitled “**Domestication and Foreignization Used in The Translation Projects by The Fifth Semester Students of English Education Department at IAIN Surakarta in Academic Year 2019/2020**”.

B. Limitation of the Problem

The researcher limits the study about domestication and foreignization used by the fifth semester students in translating Indonesian text into English. The discussion of this research is limited only to investigate the dominant ideologies used between domestication and foreignization by the fifth semester students.

C. Problem Formulation

The problems are formulated as follows:

1. What are the kinds of translation techniques used by the fifth semester students in translating Indonesian text into English?
2. What are the most frequent ideologies used by the fifth semester students in translating Indonesian text into English?

D. Objectives of the Study

According to the statement of formulation of the problem statements, the general objectives of the study are:

1. To investigate the translation techniques used by the fifth semester students in translating Indonesian text into English.
2. To investigate the most frequent ideologies used by the fifth semester students in translating Indonesian text into English.

E. The Benefit of the Study

The study is intended to know about the most frequent ideologies used by the fifth semester students in translating text from Indonesian to English. This research can give some benefit, as follows:

1. Theoretically Benefit
 - a The finding of the research can enrich the theory of domestication and foreignization ideologies applied in the translation product.
 - b The reader will get a large knowledge about domestication and foreignization ideologies in translation activity.
2. Practical Benefits
 - a Teacher

This research can help the lecturer to know about the domestication and foreignization ideology used by students in translation class.
 - b Students

The result of this research will help the students to know domestication and foreignization in translation activity to transfer the message from the source language to the target language.

c. Other Researcher

This study expected to be able to give practical contributions to other researcher in understanding the translation ideologies in transferring the message from the source language (SL) to the target language (TL).

CHAPTER II

REVIEW ON RELATED THEORY

A. Translation

1. The Nature of Translation

There are some experts who define translation. Brislin in Nababan (2008: 19) states that translation is the general definition which refers to the transferring the idea from the source language (SL) into target language (TL). It means that in translation, there is transferring process of the idea from the source language (SL) into the target language (TL).

Furthermore, Catford (1978: 20) says that translation is the replacement of textual material in one language (SL) by equivalent textual meaning in another language (TL). The definition shows that in translating the text from the source language to the target language, the translator should consider the equivalence of the source language (SL) and the target language (TL). The translator should transfer the author's message to the reader with the equivalence words in the target language.

According to Bell (1991: 12) indicates that translation is focuses on requirement that the content and style of the original text (SL) should be preserved as far as possible in the translated text (TL). In translating a text, the translator should consider the author's intention by keep preserving the content and style of the original text (SL) to the translated text (TL).

Meanwhile, Kridalaksana quoted by Nababan (2008: 19) states that translation is a process of transference the message from the source

language (SL) into target language (TL) by firstly reveals the meaning and then the language style. In line with that definition, Nababan (2008: 20) states that the language style in the context of translation should be considered by the translator. The translator should consider not only the context but also the language style of the text. The language style in the translation is focuses on the equivalence of the source language (SL) and the target language (TL). A translator should determine the appropriate word according to the genre of the text which is being translated.

The other definition of translation is stated by Bassnett (2002: 12) who states that translation involves the rendering of a source language (SL) text into the target language (TL) so as to ensure that the surface meaning of the two will be approximately similar and the structures of the source language will be preserved as closely as possible but not so closely that the target language structures will be seriously distorted. In translating a text, the translator should ensure the translated text has the similar surface meaning with the original text, and the structures of the source language and target language may be slightly different.

From the definition above, translation can be explained as 1) a process of transferring the meaning from the source language (SL) into target language (TL), 2) reproducing equivalent message from the source language (SL) into target language (TL).

2. Problem in Translation.

The translator may find some problem in translating text from source language (SL) into the target language (TL). According to

Soemarno (1983: 46), there are two aspects that the translator should be managing in translation activity, those are style and message. Style in translation is concerned with the kind of words that should be used in the certain situation in the text, while the message in the translation is concerned with the content of the source language that the author wants to convey to the reader. Those aspects are related to the social-cultured background that some translators may find it difficult to transfer the proper style and message in the target language. The translator should be aware with those aspects to make good translation products that understandable for the target reader.

Catford (1965: 21) states that “the central problem of translation practice is finding the target language translation equivalence. A central task of translation theory is defining the nature and condition of translation equivalence”. From the quotation above, it can be seen that the main problem the translator faced in the translation activity is in implementing the appropriate words that has the equivalence meaning in the source language and the target language. Dealing with the equivalence of the source language (SL) and the target language (TL), Nida (1960: 161) suggests two kind of equivalence:

a. Dynamic Equivalence

In this type of equivalence, the main focus is the target text not the source text, and the message of the source text should be transferred as precise and brief as possible to the target readers.

b. Formal Equivalence

In this kind of equivalence, the translator focuses in the form of rules of the source language, such as grammar unit, using the appropriate words in such certain situation, and the message of the source text. The main focus in this equivalence is the source text not the target text.

Nababan (1997:38) mention the difficulties in translating the following:

- a. The different system between the source language and the target language
- b. The complexity of semantic and stylistic
- c. The level of ability of different translators
- d. The level of quality of the source text discussed

3. Meanings in Translation.

One of the important aspects in translating a text is meaning. The translator should be able to transfer the meaning of the source language to the target language. The translator should be able to convey what is the author's message to the target reader and make the text understandable to the target reader.

Nababan (2008:33) states about the problem of meaning in translation, as follows:

a. Lexical Meaning

Lexical meaning refers to the meaning of language elements such as symbols or events. Beside its usage or context, this meaning belongs to the elements that are discussed from the source language to the target

language. Lexical meaning can also be called as the dictionary meaning, which is the words given in the dictionary that somehow it can make the text loose from its use or context.

b. Grammatical Meaning

Grammatical meaning is the relationship between language elements of a larger unit, for example, the relationship between a word and other words in a phrase or clause.

c. Contextual meaning or situational

Contextual meaning or situational is the relationship between speech and the situations where that speech is used. In other words, contextual meaning is the meaning of word associated with language usage situations.

d. Textual Meaning

Textual meaning related to the content of a text or utterance. Different types of text may also cause different meanings of words.

e. Socio-cultural Meaning

The meaning of words that are closely related to the social and cultural meaning language users called socio-culture

4. Types of Translation

Translator should know the types of translation, so that the translator can determine the appropriate type in translating text from the source language (SL) into target language (TL). Jakobson in Bassnett (2002: 23) distinguish three types of translation:

a. Intralingual translation or rewording.

An interpretation of verbal sign by means of other signs in the same language.

- b. Interlingual translation or translation proper.

An interpretation of verbal sign by means of some other language.

- c. Intersemiotic translation or transmutation.

An interpretation of verbal signs by means of sign of nonverbal sign systems.

In intralingual translation, the translator is rephrasing the text in the same language to explain something that have said or written. In interlingual translation, the translator is translating the text from the different language, since there are more than one language involved in this type of translation. In intersemiotic translation, the translator is translating one symbol or sign system into a verbal or written sign.

Catford (1965: 21-25) makes categories of translation in terms of extent, levels, and ranks. Based on the extent, he classifies translation into *full* and *partial* translation, based on the level, he classifies translation into *total* and *restricted* translation, and based on the ranks, there are *rank bound* and *unbounded* translation.

In full translation, the entire text is fully translated to the target language, and every part of the source language text is replaced by the target language text material. In partial translation, not all the source text is translated to the target language, some parts are left untranslated.

Total translation refers to replacing the source language grammar and lexis with equivalent target language grammar and lexis, and replacing

the source language phonology or graphology with unequal target language phonology or graphology. Restricted translation means replacing source language textual material with equivalent target language textual material at only one level, that is, only at the phonological or at graphological level, or only at one of the two levels of grammar and lexis.

Rank-bound translation means that the choice of TL equivalents is deliberately restricted to one or several ranks in the hierarchical structure of the grammatical unit, usually at word or morpheme rank, that is, setting up word-to-word or morpheme-to-morpheme equivalence. In contrast, normal total translation that is equivalent to freely moving on the scale is called unbounded translation.

5. Principles of Translation

The translation has several principles. According to Dolet in Nida (1964: 15), there are some fundamental principles of translation, as follows:

- a. The translation must understand perfectly the content and intention of the author whom he is translating.
- b. The translator should have a perfect knowledge of the language from which he is translating and an equally excellent knowledge of the language into which he is translating.
- c. The translator should avoid the tendency to translate word for word, which is to not destroy the meaning of the original and to not ruin the beauty of the expression.
- d. The translator should use the common form of speech.

- e. Through his choice and order of words, the translator should produce a total overall effect with appropriate tone.

Furthermore, Duff (1996:10) explains some general principles which are relevant to all translation:

- a. Meaning

The translation should accurately reproduce the meaning of the source text.

- b. Form

The order of words and ideas in the translation should be as closely as possible to the source text. Differences in language structure usually change the form and order of words.

- c. Register

In a given context, the degree of formalization of language often differ greatly. In order to resolve the differences, the translator must be able to distinguish the formal and fixed expression.

- d. Source language influence

One of the most common criticisms of translation is 'it does not sound natural'. This is because the translator's thoughts and choice of word are too strongly formed by the source language. A good way to get rid of the influence of the source language is to set the text aside and translate some sentences aloud, from memory. This will suggest a natural way of thinking in the first language, which you may not think of when looking at the source language text.

- e. Style and Clarity

The translator should not change the style of the original text. If the text is sloppy or repetitive, the translator may correct the error in the source text for the reader's sake.

f. Idiom

Idiomatic expressions are notoriously untranslatable. These include similes, metaphor, proverbs and sayings, jargon, slang, and colloquialism, and phrasal verbs.

Moreover, Tyler in Bassnet (1991:63) describes three basic of translation principles:

- a. The translation should provide a complete transcript of the idea of the original work.
- b. The manner and writing style should be the same as the original.
- c. The translation should include all the cases of the original composition.

From the principle above, it can be concluded that the translator should have the wide knowledge of the target text, so that the translator can make the target reader understand the translated text easily and the message of the source text can be transferred perfectly.

6. Process of Translation

Suryawinata in Nababan (2008) classifies translation process in three stages: 1) analysis the source text, 2) transferring the message, 3) restructuration. In translation process, the translator should analyze the source text first before finally translate it to the target text. The process of

analyzing can be done through reading the source text in order to understand the content and the language structure of the text.

After analyzing the source text and understanding the content and language structure of the text, the translator needs to transfer the message of the source text to the target text. In this stage, the translator should be able to find the equivalent of the source text in the target text. In the restructuration, the translator should be aware with the language variation in order to determine the language style which appropriate with the kind of the translated text. The translator should also consider the target reader.

Nida and Taber (1982: 33) distinguish translation process into three stages: (1) analysis, in which the translator starts to analyze the surface structures of the source text such as the grammatical relationship and the meaning and combination of words (2) transfer, in which the analyzed material is transferred in the mind of the translator from source language to the target language, and (3) restructuring, in which the transferred material is restructured in order to make the final message fully acceptable in the receptor language. The translation process can be illustrated in the following diagram.

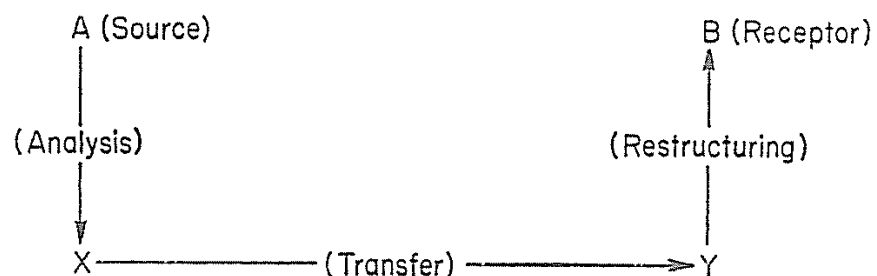


Figure 2.1 Translation Process by Nida and Taber (1982: 33)

7. Equivalence in Translation

In translating text from source language to the target language, the translator should be aware with the equivalence in both source language and target language. The equivalence in translation has pupose to make the reader understand with the content of the original text. Bell (1991: 6) says that texts in different languages can be equivalent in different degrees (fully or partly equivalent), in different levels of presentation (context, semantics, grammar, lexis, etc.), and in different ranks (word-for-word, phrase-for phrase, sentence-for-sentence).

In his definition of translation equivalence, Popovic (as cited in Basnett, 2008: 33) distinguished four types:

- a. *Linguistic equivalence*, where the source language text and the target language text are homogeneous at the linguistic level.
- b. *Paradigmatic equivalence*, where there is equivalence of ‘the elements of a paradigmatic expressive axis’.
- c. Stylistic (*translational*) equivalence, where ‘the original and translated elements are functionally equivalent, aiming to express the invariant identity with the same meaning’.
- d. Textual (*syntagmatic*) equivalence, where there is equivalence of the syntactic sturcture of a text.

8. Techniques in Translation

According to Molina and Albir (2002:499), translation techniques allow us to describe the actual steps taken by the translators in the micro-unit and obtain clear data on the choice of general method. Techniques

describes the result obtained and can be used to classify different translation solutions. Below are the kinds of translation techniques that are proposed by Molina and Albir (2002: 509), as follows:

a. Adaptation

Adaptation is a technique that is used to translate the text from the source language to the target language by replacing the cultural element of the source language to the cultural elements in the target language.

Example:

Data 065/PAIBP/C5

SL: Di mana bumi dipijak, di situ langit dijunjung

TL: When in Rome, do as the Romans

The students translated '*dimana bumi dipijak, disitu langit dijunjung*' into 'when in Rome, do as Romans'. '*Dimana bumi dipijak, disitu langit dijunjung*' is the idiom from the source text, and it means '*kita harus mengikuti/menghormati adat istiadat dimana kita tinggal*' (we should appreciate the customs of the place where we live). 'When in Rome, do as the Romans' is the idiom from the target text, and it means 'when you are visiting another place, you should follow the customs of the people in that place'. The students chose to translate the idiom '*dimana bumi dipijak, disitu langit dijunjung*' with the equivalent idiom in the target text, and the student adapt with the target language culture in translating the idioms.

b. Amplification

Amplification is a technique that is used to introduce the details that are not formulated in the source language. This technique is similar to addition technique, or gain. This technique is opposite of reduction technique.

c. Borrowing

Borrowing is a technique that is used to translate the text from source language to target text with borrowing words from the source language and the loan language is taken directly in the target language.

Example:

Data 029/PAIBP/C9

SL: Ia seorang **mubaligh** dari Arab

TL: He was a **Mubaligh** from Arab

From the example above, the students chose to borrow the words directly from the source language to the target language. The students translate the word 'mubaligh' into 'mubaligh' also in the target language.

d. Calque is a technique that is used to translate the text from source language literally to the target language. The translator does not translate the text word for word but some words and phrases still translated literally.

Example:

Data 154/PAIBS/C9

SL: Mereka kembali ke **kampung halaman** untuk mengembangkan agama Islam

TL: They returned to the **village pages** to develop the religion of Islam

From the example above, the students chose to translate the words '*kampung halaman*' into 'village pages. The word '*kampung*' can be translated literally into 'village' and the word '*halaman*' can be translated literally into 'page', but the word '*kampung halaman*' should be translated together because the meaning will be different if it translated separately. The students chose to translate the words 'kampung halaman' singly the word order of the target text still preserved with the source text. The word '*kampung halaman*' should be translated into 'hometown' to make it more acceptable and sounder more natural in the target language.

e. Compensation

Compensation is a technique that is used by translator to introduce the elements of information or stylistic influence of source language into target language.

f. Description

Description is a technique that is applied by replacing a term or expression with a description of its form or function in the source text message to make it clear in the target text.

g. Discursive creation

This technique is implemented by finding a temporary equivalence that is totally unpredictable out of context. This technique commonly applied in translating book title or movie title.

h. Established equivalent

Established equivalent is a technique that is used to translate the text from the source language to the target language by using common words that are existing in the target language.

Example:

Data 037/PAIBP/C9

SL: Materi pertama yang harus disampaikan dalam berdakwah adalah ajakan untuk menyembah **Tuhan Yang Esa**, yaitu Allah Swt

TL: The first material that must be delivered in da'wah is the invitation to worship **God Almighty**, Allah Swt

From the example above, the students chose to translate the words 'Tuhan Yang Maha Esa' to 'God Almighty'. According to *Kamus Besar Bahasa Indonesia (KBBI)*, *esa* means *satu* (one) and it has different meaning with the word Almighty or it can be means '*Maha Kuasa*' in the source language. Although the target language has the different meaning with the source language, it has the same situation and the words 'God Almighty' is familiar and readily acceptable in the target language.

i. Generalization

Generalization is a translation technique that is used to translate the text from the source language to the target language by using more general term in the target language.

Example:

Data 046/PAIBP/C5

SL: Luqman memperingatkan bahwa tindakan syirik adalah bentuk **kezaliman** terbesar

TL: Luqman warned that the act of shirk is the biggest form of **wrongdoing**

The students translated the word '*kezaliman*' with the word 'wrongdoing'. According to *Kamus Besar Bahasa Indonesia (KBBI)*, *kezaliman* is *kebengisan; kekejaman; ketidakadilan (ruthlessness; atrocity; injustice)*. According to Cambridge Dictionary, wrongdoing is a bad or illegal action. Kezaliman is one kind of wrongdoing. Thus, the students chose to translate the word '*kezaliman*' into '*wrongdoing*'. Wrongdoing is a general term in the translated text, and the word '*wrongdoing*' is readily acceptable and comprehensible in the target text.

j. Linguistic amplification

Linguistic Amplification is a technique that is used to translate the text from the source language to target language by adding some linguistic elements in the target language. From 159 data, there are 4 data that belong to this technique.

Example:

Data 042/PAIBP/C5

SL: Tetapi Sa'ad **enggan untuk itu**

TL: But Sa'd is **reluctant to do that**

From the example above, the students chose to translate the

words '*enggan untuk itu*' into 'reluctant to do that'. There are some addition in the target language that does not exist in the source language, that are the words 'to do that'. The source language just said 'untuk itu' but the students chose to adding the word 'do' into 'to do that' and it makes the target language more understandable in the target language.

k. Linguistic compression

Linguistic compression is a technique that is used in translating text from the source language to the target language by simplifying the text from the source language to the target language. The translator make the translated text simpler but it is also understandable in the target language.

Example:

Data 22/PAIBP/C9

SL: kebanyakan rakyat masuk Islam setelah rajanya masuk Islam

terlebih dahulu

TL: most people converted to Islam after their king converted to Islam

From the example above, the students chose to translate the sentence 'kebanyakan rakyat masuk Islam setelah rajanya masuk Islam **terlebih dahulu**' into 'most people converted to Islam after their king converted to Islam'. The students chose to delete the word 'terlebih dahulu' and make it simpler in the target language. The word 'terlebih dahulu' can be removed since it does not have any effect in the text,

and the translated text is already understandable and acceptable in the target language.

l. Literal translation

Literal Translation is the technique that is used for translating the text from source language singly and it is translated word for word in the target text.

Example:

Data 102/PAIBP/C2

SL: *Diriwayatkan bahwa suatu hari Rasulullah saw. didatangi oleh seorang laki-laki yang berpakaian serba putih.*

TL: It is reported that one day the Propeth Muhammad visited by a **person a man** who is dressed all in white.

The students chose to translate the word '*seorang laki-laki*' into 'a person a man'. The word '*seorang laki-laki*' can be mean as '*satu orang laki-laki*', the students translated the source text literally and still preserved the source text word order which doesn't sound natural in the target language. The word '*seorang laki-laki*' should be translated into '*a man*' without using the word '*person*' anymore, because the article '*a*' can be mean as '*seorang*' in Indonesian.

m. Modulation

Modulation is a technique of translation that is used by translators to change point of view, focus or cognitive category in relation to the source language. It can be lexical or structural.

n. Particularization

This technique is applied by using a more precise or concrete term in the translated text (Molina & Albir, 2002).

o. Reduction

Reduction is a technique that is used to translate the text from source language to target language when the information of source language is compacted in the target language.

Example:

Data 036/PAIBP/C9

SL: Allah Swt. menegaskan perintah tersebut, **salah satunya surat** al-‘Ashr

TL: Allah Swt. emphasized that command in surah al-‘Ashr

From the example above, the students chose to translate the sentence ‘Allah Swt. menegaskan perintah tersebut, **salah satunya surat** al-‘Ashr’ into ‘Allah Swt. emphasized that command in surah al-‘Ashr’. There are some words that are removed from the source language, that are the words ‘salah satunya’. Although there are some words that are removed in the target language, the message has been delivered in target language and it is already understandable and acceptable in the target language.

p. Substitution

Substitution refers to the conversion of the linguistics elements and paralinguistic (the intonation or gestures

q. Transposition

Transposition technique is a technique that is implemented by

changing the grammatical category from the source language to the target language.

Example:

Data 033/PAIBP/C8

SL: “sampaikan dariku meski hanya satu ayat”, **begitu arti sabda nabi terkait dengan kewajiban dakwah**

TL: **Rasulullah said related to the obligation of da’wah**
“Convey from me eventhough only one verse”.

From the example above, the students chose to translate the sentence ““sampaikan dariku meski hanya satu ayat”, **begitu arti sabda nabi terkait dengan kewajiban dakwah**’ into ‘**Rasulullah said related to the obligation of da’wah** “Convey from me eventhough only one verse”’. There are changes in the position of the words ‘**begitu arti sabda nabi terkait dengan kewajiban dakwah**’ in the target language. The students did change the position and the grammatical structure from the source language, but it is already familiar and acceptable in the target language.

r. Variation

Variation is the translation technique to change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation.

B. Translation Ideologies

Bassnet and Lefevere in Hoed (2006: 83) state that in translation activity, the translator always brings certain tendency when translating texts

from source language to target language. They can be either source language oriented or target language oriented.

The ideologies influence in two levels, namely micro and macro level, (Humankia, 2006: 4). In the macro level, the ideology used by the translator may affect the translation strategies, methods and methods used by the translator when translating the text from the source language to the target language. It is supported by Munday (2001: 46) who says that Venuti proposes the terms domestication and foreignization, which involve the types of words and methods used by translators when converting text from the source language to the target language.

Many experts offer various domestication and foreignization strategies to solve problems in translating cultural text. Vinay and Darbelnet (Munday, 2012: 86-88) offer four domestication strategies and three foreignization strategies. The domestication strategies include transposition, modulation, equivalence, and adaptation. Borrowing, calque, and literal translation are categorized in foreignization strategies. Furthermore, Judickaitė (2009: 23) proposes four foreignization and six domestication strategies to carry out the problems in translating culture-specific terms. These strategies make reference to two models of Danytė, the Professor at Vytautas Magnus University, and Padersen in his article entitled “How is Culture Rendered in Subtitles”. Moreover, Newmark (1988:45) formulates two translation model as the method, that called source language emphasis and target language emphasis. SL emphasis includes word-for word translation, literal translation, faithful translation,

and semantic translation. Later, TL emphasis includes adaptation, free translation, idiomatic translation, and communicative translation.

In order to overcome the cultural problems in translation, Venuti introduced the concepts of foreignization and domestication in his book 'The Translator's Intangible: A History of Translation' (1995). Translator can determine the purpose of material translation product, whether the translator makes the target reader feel unfamiliar with the text or the translator makes the target reader understand the text. Friedrich Schleiermacher, a German theologian and philosopher, pointed out that the translator must either leave the author as safe as possible, or move the reader towards him (Venuti, 1995: 20).

1. Domestication

Venuti (as cited in Baker, 2001) says that domestication is the way to leave the author because the translator chooses the target readers as the main orientation in translating text from the source language to the target language. He said that domesticating translation has oftenly been registered in the service of specific domestic agendas, imperialist, evangelical, professional.

Domestication translation is guided by the taste of target language. The translator must translate everything in the source language into the target language and match the culture of source language and target language. This is done to allow readers to easily understand the target text. Venuti said that domestication translation is an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back

home (1995: 20). It means that the translator leaves the strange words of source language and replaces them with the familiar words in target language that culturally similar in source language. In this way, the reader will try to imagine that the culture in source language is similar to the target culture. However, this situation may reduce some cultural knowledge from source language.

According to Venuti's (1995) observation, the occurrence of foreignization concept was caused by the American community's attempts to absorb translated works into their own culture. They have carried out domestication translation to maintain their cultural value, so it will not reduce the Anglo-American culture. However, this domestication translation has caused racism and violence in the ethnocentric. In order to deal with this situation, Venuti provides the foreignization translation to control the ethnocentrism. He gives his sound that domestication is "a form of ethnocentric racism and violence, and he believes that the dominant aesthetics should be challenged [by foreignization] in order to combat this ethnocentrism (Ranua, 2009: 30). According to Newmark (1988), there are some methods of translation that emphasize into the target text;

a. Adaptation

It is mainly used for drama (comedies and poetry; usually retain the themes, characters, plots are usually preserved), convert the source language culture into the target language culture, and the original text is rewritten.

b. Free Translation

Free translation reproduces the matter without any means, or the content without the original form. Usually it is longer than the original.

c. Idiomatic Translation

Idiomatic translation reproduces the 'message' of the original work, but tends to favor spoken words and idioms that do not exist in the original work, thereby distorting the nuances of meaning.

d. Communicative Translation

Communicative translation tries to present the exact contextual meaning of the original in a way that makes the content and language easy to be accepted and understood by the readers.

2. Foreignization

Venuti in Baker (2001) points out that foreignization is the way of choosing the author as the orientation. Foreignization select foreign characters and development of translation methods based on boundaries excluded by the mainstream cultural values of the target language. Foreignization translation expects the translator to develop the new culture from the source text. The goal is to make the target reader understand the source language culture. Venuti points out that foreignizing translation is a racial discrimination against these values, requiring the recording of linguistic and cultural differences in foreign scripts, thereby bringing readers abroad (1995: 20). The definition points out that foreignization brings the cultural and linguistic difference between source and target text.

Readers are invited to introduce the structure, style, syntax of source language. They will also find new cultures in source language that are not exist in their languages. The new 'terms' from source language usually appear in the target text. Therefore, foreignization translation requires well-educated readers to understand the text. According to Newmark (1988), there are some methods of translation that emphasize into the source text:

a. Word-for-word translation

This is usually expressed as interlinear translation, with the target language immediately under the source language words. The source language word-order is preserved and translate the words separately according to the most common meaning of the context. Cultural words are translated literally. The main purpose of word-for-word translation is to understand the mechanics of the source language, or to interpret a difficult text as a pre-translation process.

b. Literal Translation

The source language grammar structure are converted to their closest target language equivalents form, but the lexical words are again translated singly, out of context.

c. Faithful Translation

A faithful Translation tries to reproduce the precise contextual meaning of the original language under the constraints of the grammatical structure of the target language. It 'transfers' cultural words and preserves the degree of grammatical and lexical

'abnormality' (deviation from source language norms) in the translation. It tries to be completely faithful to the intentions and textual realization of the source language author.

d. Semantic Translation

The only difference between semantic translation and "faithful translation" is that it must consider more aesthetic values (that is, the beautiful and natural sound of the SL text, under appropriate circumstances, will damage the "meaning", so as to avoid resonance, and complete the playback in the version.

C. The Textbook Pendidikan Agama Islam dan Budi Pekerti

Pendidikan Agama Islam dan Budi Pekerti is a textbook that was published by Pusat Kurikulum dan Perbukuan, Balitbang, Kemendikbud. This textbook was prepared by the government for the implementation of 2013 curriculum. This textbook was made for the students in the third grade of senior high school. There are 258 pages and ten chapters consisted in this textbook. Each chapter in this textbook has its own theme and it does not have correlation with another chapter in the book. This textbook was made for the students for widening their knowledge about Islam. The first edition of this textbook was published in 2015. This textbook was expected to make the students more understand about their religion, and they can become people who will always do something base on Quran and Hadith.

D. Previous Related Study

Related to this research, this study actually capable to find an idea or a strategy can be apply in translation that was explain of this research, but this study cannot be separated from the others previous supporting studies. Some research compilations drawn from some references.

The first researcher is Pradani (IAIN Surakarta, 2018) entitle “A Domestication Technique Process of Translation Subject Made by Students’ at Fifth Semester Students of English Education Department in IAIN Surakarta”. The research was conducted to analyze the implementation of domestication technique used by the fifth semester students in translation class in IAIN Surakarta. The second researcher is Fitriani (UNY) entitle “Foreignization and Domestication in the Culturally-Bound Expressions in Kayam’s *Para Priyayi* Novel and Their Translated Expresions in Zhukov’s *Javanese Gentry* Novel”. The research was conducted to analyze the foreignization and domestication of the culturally bound expressions in Umar Kayam’s *Para Priyayi* Novel represented in Zhukov’s *Javanese Gentry* translated Novel, and to describe the meaning equivalence of the translation of the culturallybound expressions in Umar Kayam’s *Para Priyayi* Novel represented in Zhukov’s *Javanese Gentry* translated Novel. The third researcher is Tiwiyanti (Universitas Indraprasta PGRI, 2016) entitle “Foreignization and Domestication in Translating Culture-Specific Items in the English Translation of Ahmad Tohari’s *Lintang Kemukus*”. The research was conducted to analyze the translation procedures in translating culture

specific items that are termed as foreignizing and domesticating and to identify how foreignization and domestication are applied in translating culture specific items. The other researcher is Larasati (UPI, 2014) entitled “An Analysis of Domestication and Foreignization of Cultural Words Translation in Andrea Hiratas’s Novel Entitled “Laskar Pelangi””. The research was conducted to analyze the translation strategy that was used frequently in translating the cultural words in the novel using Tomalin & Stempleski’s (1993) theory.

From the description above, the researcher wants to complete the previous research and to enrich the similar research. The researcher wants to conduct a study about the domestication strategy and foreignization strategy of translation in translation activity with different object and different analysis, in the previous study the researches were conducted to analyze culturally of literary work using technique in translation, but in this research the researcher focus on the product or the result of translation that use the domestication strategy and foreignization strategy especially in translating a text from English into Indonesia. The researcher conducting research in the Entitled “Domestication And Foreignization Used In The Translation’s Projects By The Fifth Semester Students of English Education Department at IAIN Surakarta in Academic Year 2019/2020”.

CHAPTER III

RESEARCH METHODOLOGY

A. Research Type and Design

This research employed descriptive-qualitative method. According to Bodgan and Biklen as quoted by Astuti (2017) state that “A qualitative research is a research, procedure, which produces descriptive data in the form of written or oral words form of written or oral words from people and their behavior that are observed”. This type of the research is descriptive qualitative research which focused on the foreignization and domestication used by the fifth semester students in translating Indonesian text into English.

Descriptive method concern with some cases in which the data collected are classified, analyzed, and interpreted. The aim of this method is to describe what actually happens in a certain situation and condition.

Creswell (2009: 4) defines qualitative research as follows:

Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of the research involves emerging questions and procedures, data typically collected in the participants' setting, data analysis inductively interpretation of the meaning of the data. The final written report has a flexible structure.

The most supporting reason why this research used qualitative

method is because this study relied on opinion and belief rather than statistical data which are inclined to quantitative research.

B. Data Source

The data are information of facts to be analyzed. Bodgan and Biklen (as quoted by Astuti, 2017) state that “Data refer to the rough materials researcher collect from the world they are studying; they are the particular that form the basis of analysis”.

In conducting the research, the researcher used the students’ worksheet in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook into English. There are 10 groups in the project of the textbook on translation class which consists of 3 students each groups which translated each chapter of *Pendidikan Agama Islam dan Budi Pekerti* textbook into English. The researcher used 6 groups’ worksheet as the data source. Data source refers to the subject from which the data can be obtained. The researcher use random sampling in conducting the research since each chapter does not has any correlation with each other.

Data of this research were sentences of the students’ worksheet in translating *Pendidikan Islam dan Budi Pekerti* textbook into English. Meanwhile, sources of this data were the translation worksheet of fifth semester students in translating *Pendidikan Islam dan Budi Pekerti* textbook into English

C. Research Instrument

The main research instrument of this study was the researcher

herself. Lincoln and Guba in Vanderstoep and Johnston (2009:18) state that human is the best instrument for a qualitative analysis. The researcher planned, collected, analyzed, and reported the findings. The second instrument of this research was the data sheet. It notes the classifications foreignization and domestication ideologies used by the fifth semester students in translating Indonesian textbook into English. Table 3.1 is the example of the data sheet format.

Table 3.1 Data Sheet

No	Source Language	Target Language	Domestication									Foreignization		
			A	Am	EE	G	T	R	LA	LC	D	L	B	C
001	Para pakar sejarah berbeda pendapat mengenai sejarah masuknya Islam ke Nusantara	Historians differ about the history of how Islam enter to the archipelago						✓						
002	Para pedagang asal Persia yang dalam perjalanannya singgah ke Gujarat sebelum ke Nusantara sekitar abad ke-13 M	Persian traders who on their way to Gujarat before going to the archipelago around the 13th century AD										✓		

Notes:**Foreignization**

L: Literal Translation

B: Borrowing

C: Calque

Domestication

A: Adaptation

Am: Amplification

EE: Established Equivalent

G: General

T: Transposition

LA: Linguistic Amplification

LC: Linguistic Compression

R: Reduction

D: Description

D. Technique of Collecting the Data

The techniques that use to collect the data is documentation. “Document is everything written or film, differ from record, which is not prepared because need to the researcher” (Moleong, 2004:160). Documentation method is intended to find data on manuscript, book, magazine, newspaper, and agenda. In this research, the documentation is the fifth semester students’ translation work in translating *Pendidikan Agama Islam dan Budi Pekerti* Textbook into English.

E. The Trustworthiness of Data

According Guba as quoted by Shenton (2004), to gain trustworthiness, there are four criteria such as credibility, transferability, dependability, and confirmability. To gain trustworthiness in this research, the researcher will use all of the four criteria by Guba.

1. Credibility

Lincoln and Guba in Shenton (2004) argue that ensuring credibility is one of most important factors in establishing trustworthiness. In order to gain credibility, the researcher used triangulation. There are four types of triangulation: by source, by method, by expert, and by theory. The research used the source and theory triangulation.

2. Transferability

Merriam in Shenton (2004) states that external validity “is concerned with the extent to which the findings of one study

can be applied to other situations”. Lincoln and Guba and Firestone suggested that it is the responsibility of the investigator to ensure that sufficient contextual information about the fieldwork sites is provided to enable the reader to make such a transfer. The researcher will make this research can be transferred to the reader by write down the detail information about the research such as;

- a) The research took place at IAIN Surakarta. It was located at Pandawa Street, Pucangan, Kartasura, Sukoharjo.
- b) The researcher used the fifth semester students’ translation works of English Education Department in academic year 2019/2020 as the subject of the research.
- c) The researcher took a textbook on translation class.

3. Dependability

Shenton (2004) says that in order to address the dependability issue more directly, the processes within the study should be reported in detail, thereby enabling a future researcher to repeat the work, if not necessarily to gain the same results. To make this research dependable, the research will write down the process of the study, such as:

- a) In this research, the researcher used descriptive qualitative research.
- b) In conducting the research, the researcher used the

students' worksheet in translating Indonesian textbook into English as the data source. The data will be organized as sentences of the source language (SL) and the target language (TL) in the students' worksheet in translating Indonesian textbook into English.

- c) The technique that used to collect the data was documentation.

4. Confirmability

Shenton (2004) says that the concept of confirmability is the qualitative investigator's comparable concern to objectivity. Miles and Huberman (1984) consider that a key criterion for confirmability is the extent to which the researcher admits his or her own predispositions. The researcher confirmed the finding of the research to one of lecturer in IAIN Surakarta.

F. Analysis Data

In analyzing the data, the researcher used a descriptive study of qualitative research. As using the technique, the researcher collected data, arranged data, and then presented the data. The qualitative method is one kind of research without using any calculation or statistic procedure.

Regarding with this research, the researcher used data analysis based on Miles and Huberman Model (1984:20). Moreover, the process of analyzing data is depicted by Miles and Huberman (1984:22) in the following picture.

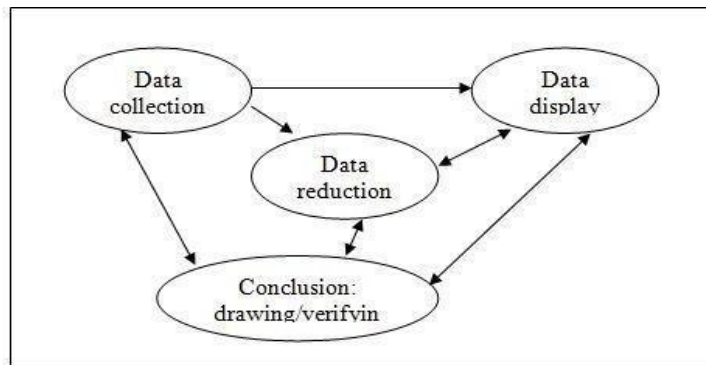


Figure 3.1 Illustration of Interactive Model by Miles & Huberman (1984:22)

Miles & Huberman (1984:22) elaborate the four types of analysis data form interactive process which was analyzing qualitative data as follows:

1. Data collection

Data collection means collecting data from many sources. The researcher collected data from documentation. The documentation in this research is the students' worksheet in translating textbook from Indonesian to English. The researcher did analysis of translation ideologies used by the fifth semester students in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook into English.

2. Data Reduction

Reduce data means that summarizes, choose, things that are basic, focusing on things that are important, sought themes and patterns and remove unnecessary. The researcher did reduction of the data which is get from the analysis of Indonesian textbook into English. A reduction of the data is needed because not all of the data can be

input as the need in the research, just the necessary and important point and according to requirements of the data were analyzed.

3. Data Display

The data will reduce and then make the presentation of data. The presentation of data can be doing in the form of brief description, charts, relationship between categories, and so on. The most frequent form of data display for qualitative research data in the past has been narrative text. By the data display, then the data is organized, arranged in pattern of relationships that would be easily understood. The researcher organized the data and describes translation ideologies used by the fifth semester students in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook into English.

4. Conclusion: Drawing and Verification

Drawing and verification which present preliminary conclusion is still tentative and will change if not find evidence that supports strong data collection on the next stage. The conclusion in qualitative research may be able to answer the formulation of the problem that formulating from the beginning, but sometimes not, because as has been stated issues and problems in the qualitative research is still tentative and will be developed in the field.

In this step, the researcher makes an initial conclusion about translation ideologies used by the fifth semester students in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook into English. The initial conclusion was able to achieve the research

question based on qualitative data which is taken from analyzing the students' translation works.

From the explanation above, the researcher apply this technique for describing and analyzing the data from the result of the research about the ideology in translation product which is used by the fifth semester students, so this research will be credible.

CHAPTER IV

FINDINGS AND DISCUSSION

The aim of this research is to analyze the foreignization and domestication applied by the fifth semester students in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook from Indonesian to English. The theory of translation technique by Molina and Albir (2002) and translation method by Newmark (1988) was used in this research to categorize the domestication and foreignization applied by the fifth semester students in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook from Indonesian to English. There are two sections in this chapter; findings and discussion. The first section provides the result of the research and the second section is the discussion of the findings based on the research objective.

A. Research Findings

This section aims to analyze the findings of domestication and foreignization applied by the fifth semester students in translating *Pendidikan Agama Islam dan Budaya* textbook from Indonesian to English.

1. Translation Techniques

There are eleven techniques applied by the fifth semester students in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook from Indonesian to English; they are literal translation, borrowing, calque, adaptation, established equivalent, generalization, transposition, linguistic amplification, linguistic compression, reduction, and description. There are 159 data of translation techniques found in this research. The description and the examples of each technique are presented below.

a. Literal Translation

Literal Translation is the technique that is used for translating the text from source language singly and it is translated word for word in the target text. From 159 data, the researcher found 28 data that belong to this technique. The examples of this technique are served as follow:

Data 102/PAIBP/C2

SL: *Diriwayatkan bahwa suatu hari Rasulullah saw. didatangi oleh seorang laki-laki yang berpakaian serba putih.*

TL: It is reported that one day the Propeth Muhammad visited by a **person a man** who is dressed all in white.

The students chose to translate the word '*seorang laki-laki*' into 'a person a man'. The word '*seorang laki-laki*' can be mean as '*satu orang laki-laki*', the students translated the source text literally and still preserved the source text word order which doesn't sound natural in the target language. The word '*seorang laki-laki*' should be translated into '*a man*' without using the word '*person*' anymore, because the article '*a*' can be mean as '*seorang*' in Indonesian. Another example of literal translation is presented below:

Data 130/PAIBP/C2

SL: *Kondisi ini lebih rendah tingkatannya daripada **tingkatan yang pertama***

TL: This condition is lower than that **level first**

The students chose to translate the words '*tingkatan yang pertama*' into 'level first'. The words '*tingkatan*' can be translated into 'level',

and it is appropriate in the target language, but the word order of the target text still preserved with the source text and it doesn't sound natural in the target language. The students should consider the word order in the target language to make the text sound more natural in target language. The words '*tingkatan yang pertama*' should be translated into 'the first level' to make it more acceptable and sounder more natural in the target language.

b. Calque

Calque is a technique that is used to translate the text from source language literally to the target language. The translator does not translate the text word for word but some words and phrases still translated literally. From 159 data, the researcher found 41 data that belong to this technique. The examples of this technique are served as follow:

Data 154/PAIBS/C9

SL: Mereka kembali ke ***kampung halaman*** untuk mengembangkan agama Islam

TL: They returned to the **village pages** to develop the religion of Islam

From the example above, the students chose to translate the words '*kampung halaman*' into 'village pages. The word '*kampung*' can be translated literally into 'village' and the word '*halaman*' can be translated literally into 'page', but the word '*kampung halaman*' should be translated together because the meaning will be different if it translated separately. The students chose to translate the words

‘*kampung halaman*’ singly and the word order of the target text still preserved with the source text. The word ‘*kampung halaman*’ should be translated into ‘hometown’ to make it more acceptable and sounder more natural in the target language. Another example of calque is presented below:

Data 143/PAIBP/C2

SL: *Setelah **meyakini dan mengimani** takdir, kemudian dibarengi dengan ikhtiar dan do’a, maka tibalah manusia mengambil sikap tawakal.*

TL: After **believing and believing** in destiny, then coupled with endeavor and prayer, then the human arrived to take the attitude of trust.

According to *Kamus Besar Bahasa Indonesia*, *mengimani* is *meyakini dan mempercayai* (convincing and believing). The students choose to translate both of the words ‘*meyakini dan mengimani*’ with the words ‘believing and believing’ which cause the repetition words in the target language. The words ‘*iman*’ can be mean as ‘*percaya* (believing)’ and the word ‘*yakin*’ can also be translated into ‘believing’, but the students should choose the other words which can replace the word ‘believing’ and still deliver the intention of the source language or just use one word of ‘believing’ to avoid the repetition in the target language. The students can translate the words ‘*setelah meyakini dan mengimani takdir*’ into ‘after believing in destiny’, and it can deliver the intention of the source language without any repetition in the target language.

c. Borrowing

Borrowing is a technique that is used to translate the text from source language to target text with borrowing words from the source language and the loan language is taken directly in the target language. From 159 data, the researcher found 20 data that belong to borrowing techniques. The examples of this technique are served as follow:

Data 029/PAIBP/C9

SL: Ia seorang **mubaligh** dari Arab

TL: He was a **Mubaligh** from Arab

From the example above, the students chose to borrow the words directly from the source language to the target language. The students translate the word '*mubaligh*' into '*mubaligh*' also in the target language. Another example of borrowing is presented below:

Data 028/PAIBP/C9

SL: Semua kegiatan itu adalah bagian dari **dakwah**

TL: All of that activities are the part of **da'wah**

From the example above, the students chose to borrow the words directly from the source language to the target language. The students translate the word '*dakwah*' into '*da'wah*' also in the target language. The students took the words directly from the source language and use it to translate to the target language.

d. Adaptation

Adaptation is a technique that is used to translate the text from the source language to the target language by replacing the cultural element

of the source language to the cultural elements in the target language. From 159 data, there are 2 data that belong to adaptation. The examples of adaptation are served as follow:

Data 065/PAIBP/C5

SL: Di mana bumi dipijak, di situ langit dijunjung

TL: When in Rome, do as the Romans

The students translated '*dimana bumi dipijak, disitu langit dijunjung*' into 'when in Rome, do as Romans'. '*Dimana bumi dipijak, disitu langit dijunjung*' is the idiom from the source text, and it means '*kita harus mengikuti/menghormati adat istiadat dimana kita tinggal*' (we should appreciate the customs of the place where we live). 'When in Rome, do as the Romans' is the idiom from the target text, and it means 'when you are visiting another place, you should follow the customs of the people in that place'. The students chose to translate the idiom '*dimana bumi dipijak, disitu langit dijunjung*' with the equivalent idiom in the target text, and the student adapt with the target language culture in translating the idioms. Another example of adaptation is served as follow:

Data 159/PAIBP/C1

SL: Dalam Q.S. al-Qari'ah/101:1-5 dijelaskan keadaan manusia
bagaikan anai-anai yang bertebaran

TL: In Q.S. al-Qari' ah / 101: 1-5 described the human condition **as
scattered clouds**

In the example above, the students chose to translate '*anai-anai yang berterbangan*' into 'scattered clouds'. According to *Kamus Besar Bahasa Inggris* (KBBI), *anai-anai* is *semut putih; rayap* (termite) and it has the different meaning with the word 'clouds'. '*Anai-anai yang berterbangan*' can be translated as 'flying termites' if the students want to maintain the exact meaning of the source text. According to Mariam-Webster Dictionary, scattered clouds are clouds covering one tenth to one half of the sky. Moreover, termite has a white color, and 'flying termites' can be mean that there are many white things in the sky. Cloud has a white color as well. Thus, '*anai-anai yang berterbangan*' and 'scattered clouds' can be mean as white things which covering the sky. The students choose target language as the main focus in translating this sentence and the words 'scattered clouds' are readily acceptable and comprehensible in the target text.

e. Established Equivalent

Established equivalent is a technique that is used to translate the text from the source language to the target language by using common words that are existing in the target language. From the 159 data in this research, the researcher found 16 data that belong to this technique. The example of this technique is served as follow:

Data 037/PAIBP/C9

SL: Materi pertama yang harus disampaikan dalam berdakwah adalah ajakan untuk menyembah **Tuhan Yang Esa**, yaitu Allah Swt

TL: The first material that must be delivered in da'wah is the invitation to worship **God Almighty**, Allah Swt

From the example above, the students chose to translate the words '*Tuhan Yang Maha Esa*' to 'God Almighty'. According to *Kamus Besar Bahasa Indonesia (KBBI)*, *esa* means *satu* (one) and it has different meaning with the word Almighty or it can be means '*Maha Kuasa*' in the source language. Although the target language has the different meaning with the source language, it has the same situation and the words 'God Almighty' is familiar and readily acceptable in the target language. Another example of this technique is served as follow:

Data 049/PAIBP/C5

SL: Merubah **kemungkaran** dengan sarana kekuasaan adalah wewenang penguasa

TL: Changing **deviation** with the means of power is the authority of the authorities.

From the example above, the students chose to translate the word '*kemungkaran*' into deviation. According to *Kamus Besar Bahasa Indonesia (KBBI)*, *munkar* is *durhaka (melanggar perintah Tuhan)* (rebellious from the command of Allah). According to Cambridge Dictionary, deviation is the action of doing something that is

different from the usual or common way of behaving. *Munkar* is the term that usually used in Islam. . Although the target language has the different meaning with the source language, it has the same situation with the source language. And the word ‘deviation’ is familiar and readily acceptable in the target language.

f. Generalization

Generalization is a translation technique that is used to translate the text from the source language to the target language by using more general term in the target language. From 159 data, there are 14 data that belong to this technique. The examples of generalization are served as follow:

Data 046/PAIBP/C5

SL: Luqman memperingatkan bahwa tindakan syirik adalah bentuk **kezaliman** terbesar

TL: Luqman warned that the act of shirk is the biggest form of **wrongdoing**

The students translated the word ‘*kezaliman*’ with the word ‘wrongdoing’. According to *Kamus Besar Bahasa Indonesia (KBBI)*, *kezaliman* is *kebengisan; kekejaman; ketidakadilan (ruthlessness; atrocity; injustice)*. According to Cambridge Dictionary, wrongdoing is a bad or illegal action. Kezaliman is one kind of wrongdoing. Thus, the students chose to translate the word ‘*kezaliman*’ into ‘*wrongdoing*’. Wrongdoing is a general term in the translated text, and the word ‘*wrongdoing*’ is readily acceptable and comprehensible

in the target text. Another example of generalization is served as follows:

Data 038/PAIBP/C5

SL: Perhatikan nasihat Luqman kepada anaknya pada **firman Allah** dalam Q.S. Luqman/31:13-14

TL: Give attention of Luqman's advise to his son on **the word of Allah** in the Q.S. al-Luqman 131:13-14

From the example above, the students chose to translate the words '*firman Allah*' into 'the word of God'. According to Kamus Besar Bahasa Indonesia (KBBI), *firman* is *kata (perintah) Tuhan* (the command from God). The students chose to translate the word '*firman*' into 'words' that is more general in the target language. The word '*firman*' is the word that is particularly used for the God, and the word 'words' is more general in the target language, but it is already acceptable in the target language.

g. Transposition

Transposition technique is a technique that is implemented by changing the grammatical category from the source language to the target language. From the 159 data, there are 16 data found that are belong to this technique. The examples of transposition are served as follows:

Data 033/PAIBP/C8

SL: "sampaikan dariku meski hanya satu ayat", **begitu arti sabda nabi terkait dengan kewajiban dakwah**

TL: **Rasulullah said related to the obligation of da'wah**

“Convey from me eventhough only one verse”.

From the example above, the students chose to translate the sentence “*“sampaikan dariku meski hanya satu ayat”, begitu arti sabda nabi terkait dengan kewajiban dakwah*” into ‘Rasulullah said related to the obligation of da’wah “Convey from me eventhough only one verse”’. There are changes in the position of the words ‘*begitu arti sabda nabi terkait dengan kewajiban dakwah*’ in the target language. The students did change the position and the grammatical structure from the source language, but it is already familiar and acceptable in the target language. Another example of transposition is served as follows:

Data 066/PAIBP/C6

SL: untuk terwujudnya kewarisan **harus ada tiga unsur**,

TL: **there are three elements** for inheritance to exist

From the example above, the students chose to translate the sentence ‘*untuk terwujudnya kewarisan harus ada tiga unsur*’ into ‘there are three elements for inheritance to exist’. There are changes in the position of the words ‘*untuk terwujudnya kewarisan harus ada tiga unsur*’ in the target language. The students did change the position and the grammatical structure from the source language, but it is already familiar and acceptable in the target language.

h. Linguistic Amplification

Linguistic Amplification is a technique that is used to translate the text from the source language to target language by adding some linguistic elements in the target language. From 159 data, there are 4 data that belong to this technique. The examples of linguistic amplification are served as follow:

Data 042/PAIBP/C5

SL: Tetapi Sa'ad **enggan untuk itu**

TL: But Sa'd is **reluctant to do that**

From the example above, the students chose to translate the words '*enggan untuk itu*' into 'reluctant to do that'. There are some additions in the target language that does not exist in the source language, which are the words 'to do that'. The source language just said 'untuk itu' but the students chose to adding the word 'do' into 'to do that' and it makes the target language more understandable in the target language. Another example of linguistic amplification is served as follow:

Data 067/PAIBP/C6

SL: Jika secara ekonomi mereka termasuk dalam kategori *mustahiq* (orang yang berhak menerima zakat) **karena miskin**

TL: If economically they are included in the category of *mustahiq* (people who are entitled to receive zakat) **because they are poor**

From the example above, the students chose to translate the words '*karena miskin*' into 'because they are poor'. There are some additions in the target language that does not exist in the source language, which are the words 'because they are poor'. The source language just said '*karena miskin*' but the students chose to adding the word 'they' into 'because they are poor' and it makes the target language more understandable and acceptable in the target language.

i. Linguistic Compression

Linguistic compression is a technique that is used in translating text from the source language to the target language by simplifying the text from the source language to the target language. The translator makes the translated text more simple but it is also understandable in the target language. From 159 data, there are 6 data that belong to this technique. The examples of linguistic compression are served as follow:

Data 22/PAIBP/C9

SL: kebanyakan rakyat masuk Islam setelah rajanya masuk Islam

terlebih dahulu

TL: most people converted to Islam after their king converted to Islam

From the example above, the students chose to translate the sentence '*kebanyakan rakyat masuk Islam setelah rajanya masuk Islam terlebih dahulu*' into 'most people converted to Islam after

their king converted to Islam’. The students chose to delete the word ‘*terlebih dahulu*’ and make it simpler in the target language. The word ‘*terlebih dahulu*’ can be removed since it does not have any effect in the text, and the translated text is already understandable and acceptable in the target language.

Another example of linguistic compression is served as follow:

Data 041/PAIBP/C8

SL: Demi Allah Swt. aku tidak akan berteduh dari teriknya matahari dan **angin yang berhembus**

TL: For the sake of Allah I will not take shelter from the blazing sun and **wind**

From the text above, the students chose to translate the words ‘*angin yang berhembus*’ into ‘wind’. The students chose to delete the words ‘*yang berhembus*’ and translate it into ‘wind’ only. The words ‘*yang berhembus*’ can be removed since it is a certain thing that wind is blowing, so the students can just translate it into ‘wind’ and it is already understandable and acceptable in the target language.

j. Reduction

Reduction is a technique that is used to translate the text from source language to target language when the information of source language is compacted in the target language. From 159 data, there are 8 data that belong to this technique. The examples of reduction are served as follow:

Data 036/PAIBP/C9

SL: Allah Swt. menegaskan perintah tersebut, **salah satunya surat** al-‘Ashr

TL: Allah Swt. em-phasized that command in surah al-‘Ashr

From the example above, the students chose to translate the sentence ‘*Allah Swt. menegaskan perintah tersebut, salah satunya surat al-‘Ashr*’ into ‘Allah Swt. emphasized that command in surah al-‘Ashr’. There are some words that are removed from the source language, that are the words ‘*salah satunya*’. Although there are some words that are removed in the target language, the message has been delivered in target language and it is already understandable and acceptable in the target language. Another example of reduction is served as follow:

Data 056/PAIBP/C8

SL: Saudara perempuan **sekandung** jika sendirian

TL: Sisters who are alone

From the example above, the students chose to translate the sentence ‘*Saudara perempuan sekandung jika sendirian*’ into ‘Sisters who are alone’ there are some words that are removed from the source language, that are ‘*sekandung*’. Although there are some words that are removed in the target language, the message has been delivered in target language and it is already understandable and acceptable in the target language.

k. Description

Description is a technique that is used to translate the text from source language to target language with replacing a term from the source language into a description or an information of that term in the target language to make the target reader more understand about the text. From the 159 data, there are 4 data that belong to this technique. The examples of description are served as follow:

Data 69/PAIBP/C6

SL: **Rasulullah** bersabda

TL: **the Messenger of Allah** said

From the example above, the students chose to translate the word '*Rasulullah*' into 'the messenger of Allah'. 'The messenger of Allah' is the definition' of '*Rasulullah*', and the students chose to translate the source language with the definition in the target language, and it makes the translated text more understandable and already acceptable in the target language. Another example of description is served as follow:

Data 091/PAIBP/C4

SL: bahkan Allah Swt. menyamakan seseorang yang memutuskan hubungan silaturahmi dengan perusak di muka bumi.

TL: even Allah Almighty equate someone who breaks **the relationship** with the destroyer one earth

From the example above, the students chose to translate the word '*silurahmi*' into 'the relationship'. 'The relationship' is the definition of '*silaturahmi*', and the students chose to translate the source language with the definition in the target language, and it makes the translated text more understandable and already acceptable in the target language.

2. Translation Methods

There are eight methods which stated by Newmark (1988), and four of the methods tend to source language, and another four methods tend to target language. The first four methods that tend to target language are adaptation, free translation, idiomatic translation, and communicative translation. The second or the rest methods that tend to source language are word-for-word translation, literal translation, faithful translation, and semantic translation.

In chapter one of Pendidikan Agama Islam dan Budi Pekerti textbook, there are 17 data of translation techniques found; 6 data belong to calque, 3 data belong to borrowing, 1 data belong to literal translation, 2 data belong to established equivalent, 1 data belong to generalization, and 1 data belong to adaptation. Based on the most used techniques, they are calque, borrowing, established equivalent, literal translation, and adaptation. Literal translation, calque, and borrowing are oriented to source language, meanwhile the rest are oriented to target language. Total of the techniques that are oriented to source language is 11 data, and total of the techniques that are oriented to target language is 6 data.

The techniques found in this chapter are closely relevant to literal translation, word-for-word translation, communicative translation, and free translation methods. Most of the methods are oriented to source language.

In chapter two of Pendidikan Agama Islam dan Budi Pekerti textbook, there are 21 data of translation techniques found; 5 data belong to calque, 5 data belong to borrowing, 4 data belong to literal translation, 5 data belong to established equivalent, and 1 data belong to transposition. Based on the most used techniques, they are calque, borrowing, established equivalent, literal translation, and transposition. Literal translation, calque, and borrowing are oriented to source language, meanwhile the rest are oriented to target language. Total of techniques that are oriented to source language is 14 data, and total of techniques that are oriented to target language is 7 data. The techniques found in this chapter are closely related to word-for-word translation, literal translation, and communicative translation methods. Most of the methods are emphasize to source language.

In chapter 5 of Pendidikan Agama Islam dan Budi Pekerti Textbook, there are 37 data of translation techniques found; 3 data belong to literal translation, 1 data belong to description, 7 data belong to generalization, 6 data belong to established equivalent, 5 data belong to transposition, 3 data belong to literal translation, 3 data belong to literal translation, 2 data belong to description, 1 data belong to adaptation, 5 data belong to calque, and 4 data belong to linguistic amplification. Based on the most

used technique, they are generalization, established equivalent, transposition, calque, linguistic amplification, literal translation, borrowing, description, and adaptation. Literal translation, calque, and borrowing are oriented to source language, meanwhile the rest are oriented to target language. Total data of translation techniques that are oriented to the source language is 11 data, and total data of translation techniques that are oriented to target language is 26 data. The techniques found in this chapter are closely related to word-for-word translation, literal translation, communicative translation, and idiomatic translation. Most of the methods are emphasize to target language.

In chapter 6 of Pendidikan Agama Islam dan Budi Pekerti Textbook, there are 17 data of translation techniques found; 2 data belong to literal translation, 1 data belong to generalization, 3 data belong to borrowing, and 9 data belong to calque. Based on the most used translation technique, they are calque, borrowing, literal translation, generalization. Literal translation, calque, and borrowing are oriented to source language, meanwhile the rest are oriented to target language. Total data of translation techniques that are oriented to source language is 14 data, and total data of translation techniques that are oriented to target language is 1 data. The techniques found in this chapter are closely related to word-for-word translation, literal translation, and communicative translation methods. Most of the methods are emphasize to source language.

In chapter 8 of Pendidikan Agama Islam dan Budi Pekerti Textbook, there are 32 data of translation techniques found; 1 data belong to established equivalent, 1 data belong to transposition, 2 data belong to borrowing, 3 data belong to linguistic compression, 7 data belong to literal translation, 1 data belong to description, 5 data belong to reduction, 6 data belong to calque, and 6 data belong to generalization. Based on the most used translation techniques, they are literal translation, calque, generalization, reduction, borrowing, established equivalent, transposition, and description. Literal translation, calque, and borrowing are oriented to source language, meanwhile the rest are oriented to target language. Total data of translation techniques that are oriented to source language is 15 data, and total data of translation techniques that are oriented to target language is 17 data. The techniques found in this chapter are closely related to word-for-word translation, literal translation, and communicative translation methods. Most of the methods are emphasize to target language.

In chapter 9 of Pendidikan Agama Islam dan Budi Pekerti Textbook, there are 37 data of translation techniques found; 1 data belong to description, 2 data belong to established equivalent, 2 data belong to linguistic compression, 5 data belong to transposition, 3 data belong to reduction, 4 data belong to borrowing, 11 data belong to borrowing, 10 data belong calque. Based on the most used translation techniques, they are literal translation, calque, transposition, borrowing, reduction, linguistic compression, established equivalent, and description. Literal

translation, calque, and borrowing are oriented to source language, meanwhile the rest are oriented to target language. Total data of translation techniques that are oriented to source language is 25 data, and total data of translation techniques that are oriented to target language is 12 data. The techniques found in this chapter are closely related to word-for-word translation, literal translation, and communicative translation methods. Most of the methods are emphasize to source language.

Below is the number of the data of foreignization and domestication occurring in this research.

Table 4.1 The Number of Data of Translation Techniques that Represent Foreignization and Domestication in Students' projects

No	Translation Techniques	Number of Data
Foreignization		
1	Literal Translation	002, 009, 015, 017, 024, 025, 040, 045, 055, 063, 076, 081, 087, 091, 102, 103, 108, 119, 125, 132, 141, 146, 147, 149, 150, 151, 153, 155
2	Calque	004, 005, 010, 019, 020, 028, 031, 043, 050, 062, 066, 083, 088, 092, 094, 099, 105, 112, 113, 114, 120, 128, 129, 130, 131, 134, 136, 137, 138, 139, 140, 142, 143, 144, 145, 148, 152, 154, 156, 157, 158

3	Borrowing	013, 016, 023, 029, 030, 047, 048, 070, 078, 095, 097, 098, 106, 109, 115, 117, 121, 125, 126, 135
Domestication		
1	Adaptation	065, 159
2	Established Equivalent	007, 018, 032, 034, 037, 049, 052, 056, 069, 082, 096, 100, 101, 110, 111, 118
3	Generalization	038, 039, 046, 053, 054, 056, 058, 074, 077, 085, 090, 093, 124, 133
4	Transposition	003, 006, 008, 014, 023, 027, 33, 035, 044, 059, 061, 071, 107, 116, 121, 123
5	Linguistic Amplification	042, 051, 060, 067
6	Linguistic Compression	011, 022, 041, 068, 079, 080
7	Reduction	001, 021, 036, 072, 073, 075, 086, 089
8	Description	012, 064, 084, 104

B. Discussion

In this section, the discussion of the dominant strategies applied by the fifth semester students in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook from Indonesia into English are presented. Below is the percentage of foreignization and domestication occurring in this research.

Table 4.2 the Frequency and Percentage of Translation Techniques that Represent Foreignization and Domestication in Students' projects

No	Translation Techniques	Frequency	Percentage
Foreignization			
1	Literal Translation	28	17.61%
2	Calque	41	26.78%
3	Borrowing	20	12.57%
Total		89	55.97%
Domestication			
1	Adaptation	2	1.25%
2	Established Equivalent	16	10.06%
3	Generalization	14	8.81%
4	Transposition	16	10.06%
5	Linguistic Amplification	4	2.52%
6	Linguistic Compression	6	3.77%
7	Reduction	8	5.03%
8	Descriptive	4	2.52%
Total		70	44.03%
Total		159	100%

In the table above, it can be seen that calque has the highest number of all the techniques occurred in this research with 41 data (26.78%), and it is followed by literal translation in the second place with 28 data (17.61%), and borrowing in the third place with 20 data (12.57%). All the three highest number of data found

in this research are oriented to the source language. Established equivalent and transposition comes in the fourth place with 16 data (10.06%). The fifth is generalization with 14 data (8.81%), and then it is followed by reduction with 8 (5.03%) data, linguistic compression with 6 data (3.77%), linguistic amplification and description with both 4 data (2.52), and the last is adaptation with 2 data (1.25%).

Calque has the highest number of all the translation techniques that occurred in this research and literal translation has the second highest number of all the translation techniques that occurred in this research. It shows that fifth semester students still translate the word literally from the source language to the target language and they still stick to the source language word-order in translating text from Indonesian to English. They can translate the word from the source language to the target language, but they still find it difficult to find the equivalent words in the target text and they still stick into the source language word order. Adaptation has the lowest number of translation techniques that occurred in this research. It shows that the fifth semester students still find it difficult to reproduce the source text into the target text with changing some 'cultural' words from source text into the target text

From six chapters that have been analyzed in this research, four chapters have methods that are emphasized to source language, and two chapters have methods that are emphasized to target language. The methods that mostly used in this research are word-for-word translation, literal translation, and communicative translation. It shows that most of the fifth semester students still translate the word literally from the source language to the target language and they still stick to the

source language word-order in translating text from Indonesian to English. They can translate the word from the source language to the target language, but they still find it difficult to find the equivalent words in the target text and they still stick into the source language word order.

From both technique and methods, it can be seen that the fifth semester students mostly used the foreignization ideology in translating text from Indonesian to English. There are a huge difference between the percentage of foreignization and domestication; it shows that the fifth semester students in the textbook on translation class still stick into the source language in translating text. The students still find it difficult to translate the Indonesian text into English with the target language bias. It is because the fifth semester did it unintentionally since they do not have knowledge about the ideology of foreignization and domestication; they translate the textbook without paying attention with the target language. The students did not know the target reader because the lecturer did not tell them who is the target reader of the translated text, and since their native language is the source language of the text, they tend to translate the text by sticking to the source language. Thus, it can be concluded that the most frequent ideology applied by the fifth semester students in the textbook on translation class is foreignization. To give brief discussion on what distinctions between this study and previous studies mentioned before, the researcher will explain some fundamental points of each study.

The first study is “A Domestication Technique Process of Translation Subject Made by Students’ at Fifth Semester Students of English Education Department in IAIN Surakarta” by Pradani (IAIN Surakarta, 2018). In the study,

the research was conducted to analyze the implementation of domestication technique used by the fifth semester students in translation class in IAIN Surakarta. The second study is “Foreignization and Domestication in the Culturally-Bound Expressions in Kayam’s *Para Priyayi* Novel and Their Translated Expressions in Zhukov’s *Javanese Gentry* Novel” by Fitriani (UNY). The research was conducted to analyze the foreignization and domestication of the culturally-bound expressions in Umar Kayam’s *Para Priyayi* Novel represented in Zhukov’s *Javanese Gentry* translated Novel, and to describe the meaning equivalence of the translation of the culturallybound expressions in Umar Kayam’s *Para Priyayi* Novel represented in Zhukov’s *Javanese Gentry* translated Novel. The third study is “Foreignization and Domestication in Translating Culture-Specific Items in the English Translation of Ahmad Tohari’s *Lintang Kemukus*” by Tiwiyanti (Universitas Indraprasta PGRI, 2016). The research was conducted to analyze the translation procedures in translating culture specific items that are termed as foreignizing and domesticating and to identify how foreignization and domestication are applied in translating culture specific items. The other study is “An Analysis of Domestication and Foreignization of Cultural Words Translation in Andrea Hiratas’s Novel Entitled “Laskar Pelangi”” by Larasati (UPI, 2014). The research was conducted to analyze the translation strategy that was used frequently in translating the cultural words in the novel using Tomalin & Stempleski’s (1993) theory.

From the explanation above, there are clear distinction between this study and the previous studies in which the previous studies were focused in analyzing the domestication and foreignization used in some literary works, especially novel, meanwhile this study focused in analyzing the domestication and foreignization

used by the fifth semester students in translating Indonesian textbook into English. The previous studies were focused to analyze the cultural words in the novel, while this study focused to analyze the sentences of the student's worksheet. Thus, because of the different data source and tool, the result of this study and also the previous studies also differ.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter is divided into two sections, they are conclusions and suggestions. The conclusion section delivers the summary of the research findings and discussion based on the objectives of the research which are the translation method used by the fifth semester students in translating *Pendidikan Agama Islam and Budi Pekerti* textbook into English and the most frequent ideologies between foreignization and domestication used by the fifth semester students in translating *Pendidikan Agama Islam and Budi Pekerti* textbook text into English.

A. Conclusions

Based on the research findings and discussion, the conclusion can be drawn as follows.

1. The theory of translation method by Newmark (1988) and translation technique by Molina and Albir (2002) was used in this research to categorize the domestication and foreignization applied by the fifth semester students in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook from Indonesian to English. There are eleven techniques found in this research. They are literal translation, calque, borrowing, adaptation, established equivalent, generalization, transposition, linguistic amplification, linguistic compression, reduction, and description. Calque has the highest number of all the techniques occurred in this research with 41 data (26.78%), and it is followed by literal translation in the second place with 28 data (17.61%), and borrowing in the third place with 20 data (12.57%). All the three highest number of data found in this research are belong to foreignization ideology. Established equivalent and transposition comes in the fourth place with 16 data (10.06%). The fifth is generalization with 14 data (8.81%), then it is followed by reduction with 8 (5.03%) data, linguistic compression with 6 data (3.77%),

linguistic amplification and description with both 4 data (2.52), and the last is adaptation with 2 data (1.25%).

2. From six chapters that have been analyzed in this research, four chapters have methods that are emphasized to source language, and two chapters have methods that are emphasized to target language. The methods that mostly used by the fifth semester students are word-for-word translation, literal translation, and communicative translation.
3. It can be concluded that the highest numbers of both the techniques and methods occurred in this research were belong to foreignization. It is occurred because the fifth semester students still stick into the source language in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook from Indonesian to English. They still use the source language word order in translating the source text into the target text.
4. In translating *Pendidikan Agama Islam dan Budi Pekerti* textbook from Indonesian to English, the fifth semester students employed both foreignization and domestication. In the translation techniques, from 159 data, there are 89 data (55.97%) that belong to foreignization ideology and 70 data (46.03%) that belong to domestication. The data shows that the fifth semester students mostly used foreignization in translating *Pendidikan Agama Islam dan Budi Pekerti* textbook from Indonesian to English. It is because that the students still find it difficult to choose target language bias in translating text since their first language is Indonesian that is the source language of the text.

B. Suggestion

After conducting the research, the researcher gives some suggestion based on the findings and discussion.

1. To Translators

In translating text, the translator might be found any difficulties in translating text from the source language to the target language due to the different culture between the source language and the target language. The translator should translate the source text with the equivalent words in the target text. The translator should be aware with the ideology he will use in translating text from the source language to the target language, whether he will make the reader familiar or unfamiliar with the translated text.

2. To Students Majoring in Translation

There are many problems when translating a text from the source language to the target language. One of the problems is translating cultural words in the source language to the target language. For students majoring in translation, it is suggested to read many journals, article, and sources related in order to enrich the theories about translation and it can help students to get the better result in translating a text from the source language into the target language. The students majoring in translation should also understand the ideology in translation in translating text from source language to the target language.

3. To Future Researchers

This researcher realizes that the research conducted is far from being perfect. Moreover, the future researchers can use this study as their reference in conducting the research about ideology in translation. The future researchers are suggested to fully understand the theory about translation ideology before finally conduct the research.

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APPENDICIES

DATA SHEET

Notes:

Foreignization

L: Literal Translation

B: Borrowing

C: Calque

Domestication

A: Adaptation

Am: Amplification

EE: Established Equivalent

G: General

T: Transposition

LA: Linguistic Amplification

LC: Linguistic Compression

R: Reduction

D: Description

No	Source Language	Target Language	Domestication									Foreignization		
			A	Am	EE	G	T	R	LA	LC	D	L	B	C
001	Para pakar sejarah berbeda pendapat mengenai sejarah masuknya Islam ke Nusantara	Historians differ about the history of how Islam enter to the archipelago						✓						
002	Para pedagang asal Persia yang dalam perjalanannya singgah ke Gujarat sebelum ke Nusantara sekitar abad ke-13 M	Persian traders who on their way to Gujarat before going to the archipelago around the 13th century AD										✓		
003	Di pesisir pantai Sumatera sudah ditemukan sebuah perkampungan Arab Muslim yang masih berada dalam kekuasaan wilayah Kerajaan Buddha Sriwijaya	On the coast of Sumatra a Muslim Arab village has been found which is still under the authority of the Sriwijaya Buddhist Kingdom					✓							
004	Selaras dengan zamannya	In harmony with his era												✓
005	Barousai (Barus) yang dikenal menghasilkan wewangian dari kapur barus .	Barousai (Barus) which is known to produce fragrances from lime just now												✓
006	pembalseman mayat pada zaman kekuasaan Firaun sejak Ramses II atau sekitar 5. 000 tahun sebelum Masehi	embalming corpses during the reign of Pharaoh since Ramses II or about 5,000 years before Christ					✓							
007	agama Islam telah dibawa oleh mubaligh-mubaligh Islam asal jazirah Arab ke Nusantara sejak awal abad ke-7 M	the religion of Islam has been brought by Islamic missionaries from the Arabian Peninsula to the archipelago since the beginning of the 7th century AD			✓									
008	Sebuah Tim Arkeolog yang berasal dari Ecole Francaise D'extreme-Orient (EFEU) Perancis	An Archaeologist Team from the French Ecole Francaise D'extreme-Orient (EFEU)					✓							
009	Dari kajian di atas dan berbagai literatur	From the above studies and various literatures										✓		

No	Source Language	Target Language	Domestication									Foreignization		
			A	Am	EE	G	T	R	LA	LC	D	L	B	C
010	setidaknya terdapat beberapa kegiatan yang dipergunakan sebagai kendaraan (sarana) dalam penyebaran Islam di Indonesia	there are at least some activities that are used as vehicles (means) in the spread of Islam in Indonesia												✓
011	Mereka turut ambil bagian dalam perdagangan di negeri-negeri bagian Barat, Tenggara, dan Timur Benua Asia	They took part in trade in the countries of the West, South East and East Asia								✓				
012	para pedagang muslim banyak yang bermukim di pesisir pulau Jawa yang ketika itu penduduknya masih kafir	many Muslim traders lived on the coast of Java, who at that time were still not joined islam just yet									✓			
013	Mereka berhasil mendirikan masjid-masjid dan mendatangkan mullahmullah Dari luar	succeeded in establishing mosques and bringing mullahmullah from outside											✓	
014	jumlah mereka semakin bertambah banyak	they are increasing in number					✓							
015	pesantren-pesantren dan para ulamanya telah memainkan peran yang cukup penting di dalam proses pencerdasan kehidupan masyarakat	pesantren and their scholars have played quite an important role in the process of intelligence of people's lives										✓		
016	Banyak di antara mereka yang menjadi khatib, muadzin , hakim (qadli)	Many of them became khatib, muadzin , and judges (qadli)											✓	
017	dapat dikatakan bahwa model pendidikan pesantren yang tidak mengenal kelas	it can be said that the pesantren education model which is not familiar with the class										✓		
018	Jalur lain yang juga tidak kalah pentingnya dalam proses Islamisasi di Indonesia adalah tasawuf	Another path that is no less important in the process of Islamization in Indonesia is Sufism			✓									

No	Source Text	Target Text	Domestication									Foreignization		
			A	Am	EE	G	T	R	LA	LC	D	L	B	C
019	Salah satu sifat khas dari ajaran ini adalah akomodasi terhadap budaya lokal,	One characteristic of this teaching is the accommodation of the local culture												✓
020	juga seringkali berhubungan dengan perdagangan	too often dealing with trade,												✓
021	bentuk Islam yang diajarkan kepada para penduduk pribumi mempunyai persamaan dengan alam pikiran mereka yang sebelumnya memeluk agama Hindu	the form of Islam taught to the indigenous population have similarities with the minds of those who previously embraced Hinduism						✓						
022	kebanyakan rakyat masuk Islam setelah rajanya masuk Islam terlebih dahulu	most people converted to Islam after their king converted to Islam								✓				
023	Pada sub-bab masuknya agama Islam ke Nusantara sudah kita ketahui adanya beberapa teori	We already know in the sub-chapter the entry of Islam into the archipelago that there are several theories					✓							
024	Tempat mula-mula masuknya Islam di pulau Sumatera adalah Pantai Barat Sumatera	The place where first islam entered the Sumatera island is Sumatera west coast										✓		
025	Dari sana berkembang ke daerah-daerah lainnya	There expending to the other areas										✓		
026	mengingatnkan orang lain secara lisan semacam itu biasa disebut dengan nasihat, wasiat, tausiyah, mau'izah	Reminding oth-ers by verbally in Islam is commonly calles as advice, mandate, tausiyah, mau'izah											✓	
027	Tokoh terkenal yang berdakwah di Jawa Timur adalah Maulana Malik Ibrahim	The most famous preacher in East Java is Maulana Malik Ibrahim					✓							
028	maka kerajaan Islam pertama bukan lagi Samudra Pasai	then the first Islamic kingdom is no more The Passover Ocean												✓

No	Source Text	Target Text	Domestication									Foreugnization		
			A	Am	EE	G	T	R	LA	LC	D	L	B	C
029	Ia seorang mubaligh dari Arab	He was a Mubaligh from Arab											✓	
030	Semua kegiatan itu adalah bagian dari dakwah	All of that activities are the part of da'wah											✓	
031	Para penceramah agama itu biasa disebut mubaligh (juru tablig)	Religious preacher are commonly called as mubaligh (interpreter of tablig)												✓
032	Kesalahan dan kealpaan dapat terjadi pada siapa saja, baik mubaligh atau jamaah	he mistake or negligent can occur to only both mubaligh or pilgrims			✓									
033	sampaikan dariku meski hanya satu ayat”, begitu arti sabda nabi terkait dengan kewajiban dakwah	Rasulullah said related to the obligation of da'wah “Convey from me eventhough only one verse”.					✓							
034	apalagi kepada ustadz yang ber-ceramah	especially to the cleric who gave the discourse			✓									
035	Dari kewajiban dakwah itulah lahir istilah saling berwasiat atau saling menasihati.	The term of mandate advise one another is born from the obligation of da'wah					✓							
036	Allah Swt. menegaskan perintah tersebut, salah satunya surat al-‘Ashr	Allah Swt. em-phasized that command in surah al-‘Ashr						✓						
037	Materi pertama yang harus disampaikan dalam berdakwah adalah ajakan untuk menyembah Tuhan Yang Esa , yaitu Allah Swt..	The first material that must be delivered in da'wah is the invitation to worship God Almighty , Allah Swt			✓									
038	Perhatikan nasihat Luqman kepada anaknya pada firman Allah dalam Q.S.Luqman/31:13-14	Give attention of Luqman’s advise to his son on the word of Allah in the Q.S. al-Luqman 131:13-14, - general				✓								
039	Surat Luqman adalah surat yang turun sebelum Nabi Muhammad saw. berhijrah ke Madinah.	Surah Luqman is a surah which came before the Prophet Muhammad emigrated to Medina.				✓								

No	Source Text	Target Text	Domestication									Foreignization		
			A	Am	EE	G	T	R	LA	LC	D	L	B	C
040	Wahai Sa'ad telah sampai informasi kepadaku bahwa engkau telah condong (kepada agama Muhammad).	O Sa'ad has come to me with information that you are inclined (to the religion of Muhammad).										✓		
041	Demi Allah Swt. aku tidak akan berteduh dari teriknya matahari dan angin yang berhembus,	For the sake of Allah I will not take shelter from the blazing sun and wind								✓				
042	Tetapi Sa'ad enggan untuk itu.	But Sa'd is reluctant to do that							✓					
043	Dia (perempuan) tidak makan dan minum	He doesn't eat or drink												✓
044	Ibu berada dalam keadaan seperti itu selama tiga hari sehingga tampak kondisinya menurun	Mother was in that state for three days so that her condition seemed to be decreasing.					✓							
045	Dalam ayat di atas Allah Swt. menginformasikan tentang wasiat Luqman kepada anaknya	In the above verse Allah Most High. informed Luqman's will to his son										✓		
046	Luqman memperingatkan bahwa tindakan syirik adalah bentuk kezaliman terbesar.	Luqman warned that the act of shirk is the biggest form of wrongdoing.				✓								
047	Dalam hadis di atas terdapat perintah secara tegas untuk berdakwah	In the hadith above there is an explicit order to preach											✓	
048	Kemungkaran harus diubah menjadi ma'ruf	Munkar must be changed to ma'ruf.											✓	
049	Merubah kemungkaran dengan sarana kekuasaan adalah wewenang penguasa	Changing deviation with the means of power is the authority of the authorities.			✓									
050	nuraninya tergerak untuk memperbaikinya, bukan memperkeruh suasana dengan berbuat kemungkaran	their conscience is moved to improve it, not to confuse the atmosphere by doing deviation												✓

No	Source Text	Target Text	Domestication									Foreignization		
			A	Am	EE	G	T	R	LA	LC	D	L	B	C
051	jika tidak mampu mengu-bah dengan tangan, maka dengan lisannya	if unable to change by hand, then by word of mouth							✓					
052	dengan mengingkari dalam hati bahwa yang munskar tetaplah munskar	by denying in the heart that the unbeliever is still disobedient			✓									
053	sesuai dengan kemajemukan yang ada	in accordance with the diversity that exists.				✓								
054	karena pemerintah juga manusia yang memiliki kecenderungan korup dan khilaf	because the government is also a human being who has a tendency to be corrupt and erroneous				✓								
055	Pemandangan seperti itulah kira-kira yang terjadi pada saat Umar bin Khatab dinobatkan sebagai pemimpin	Such a scene is about what happened when Umar bin Khatab was crowned leader.										✓		
056	seperti sabda Rasulullah saw	as the Prophet said				✓								
057	Begitu juga dengan dakwah .	Likewise with propaganda			✓									
058	objek dakwah, yaitu orang yang akan kita beri nasihat (umat).	the object of da'wah, that is, the person we are going to give advice to (the people).				✓								
059	janganlah kita berlaku kasar, egois, sok tahu, merasa paling benar, apalagi memojokkan	we should not be rude, selfish, self-aware, self-righteous, let alone cornering					✓							
060	Jika harus bertukar argumen (debat, diskusi, atau dialog), hendaknya dil-akukan dengan cara terbaik	If you have to exchange arguments (debate, discussion, or dialogue), it should be done in the best way							✓					
061	tidak semestinya kita memaksa mereka untuk tunduk kepada pendapat dan ajakan kita	we should not force them to submit to our opinions and invitations					✓							

No	Source Language	Target Language	Domestication									Foreignization		
			A	Am	EE	G	T	LA	LC	R	D	L	B	C
062	Memperhatikan tingkat pendidikan.	Caring to education level.												✓
063	Tingkat pendidikan dan kemampuan berpikir objek dakwah harus menjadi per-timbangan dalam menyampaikan dakwah <i>billisan</i>	The level of education and the ability to think preaching objects must be consid-ered in delivering billisan propaganda,										✓		
064	Rasulullah bersabda	the Messenger of Allah said									✓			
065	Di mana bumi dipijak, di situ langit dijunjung.	When in Rome, do as the Romans	✓											
066	ketika masyarakat tersinggung dan merasa tidak dihargai buda-yanya.	when people are offended and feel not valued by their culture												✓
067	mereka termasuk dalam kategori <i>mustahiq</i> (orang yang berhak menerima zakat) karena miskin	they are included in the category of <i>mustahiq</i> (people who are entitled to receive zakat) because they are poor						✓						
068	di dalamnya termasuk masalah kewarisan.	which include the issue of inheritance							✓					
069	Nabi Muhammad saw Membawa hukum waris Islam untuk mengubah hukum waris jahiliyah	Prophet Muhammad saw brought the Islamic inheritance law to change the law of the heirs of ignorance			✓									
070	Mawaris merupakan serangkaian kejadian mengenai pengalihan pemilikan harta benda dari seorang yang meninggal dunia kepada seseorang yang masih hidup	Mawaris is a series of actions about transferring property from a deceased person to a living person.											✓	
071	untuk terwujudnya kewarisan harus ada tiga unsur,	there are three elements for inheritance to exist - trans					✓							
072	orang mati, yang disebut pewaris atau yang mewariskan,	the deceased one, called heirs								✓				
073	satu atau beberapa orang hidup sebagai keluarga dari orang yang mati	one or more person as families of the deceased								✓				

No	Source Language	Target Language	Domestication									Foreignization		
			A	Am	EE	G	T	LA	LC	R	D	L	B	C
074	karena ia merupakan ketentuan Allah Swt. dalam firman -Nya yang sudah terinci sedemikian rupa tentang hokum mawaris	because it is as provision of Allah Swt in his remarks in such detail about the law of the heirs,				✓								
075	baik yang ditiggalkan itu berupa harta (uang), tanah, atau apa saja yang berupa hak milik legal secara syar'i .	whether the deed was property (money), land, or anything of legal significance.								✓				
076	semua kaum muslimin akan berdosa jika tidak ada sebagian dari mereka yang mempelajari <i>ilmu faraidh</i> dengan segala kesungguhan	all Muslims will sin if not, there are some of those who study faraidh with every faith - lit										✓		
077	Kompilasi Hukum Islam merupakan kesepakatan para ulama dan perguruan tinggi berdasarkan Inpres No. 1 Tahun 1991	The Compilation of Islamic Law is the agreement of the scholars and universities based on Presidential Instruction No. 1 Year of 1991				✓								
078	ahli waris pengganti yang memang tidak diatur dalam fiqih Islam	the substitute heirs which are indeed not regulated in Islamic fiqih											✓	
079	Syarat-syarat mendapatkan Warisan	Requirements for inheritance							✓					
080	Tidak adanya salah satu penghalang dari penghalang-penghalang untuk mendapatkan warisan.	No one of the barriers to get an inheritance							✓					
081	jika seorang wanita mengandung bayi, kemudian salah seorang anaknya meninggal dunia	if a woman is pregnant, then it's wrong a child dies										✓		
082	Kekafiran	Infidelity			✓									

No	Source Language	Target Language	Domestication										Foreignization		
			A	Am	EE	G	T	LA	LC	R	D	L	B	C	
083	Seorang budak tidak dapat mewarisi ataupun diwarisi	A slave cannot inherit or inherit												✓	
084	akad yang sah yang menghalalkan berhubungan suami isteri	a legal act that legalizes the relationship of the husband									✓				
085	walaupun suaminya belum menggaulinya	although the husband has not yet married her				✓									
086	Saudara perempuan sekandung jika sendirian	Sisters who are alone								✓					
087	jika tidak ada anak laki-laki atau perempuan sekandung.	if not there are biological sons or daughters.										✓			
088	cucu perempuan atau laki-laki dari anak laki-laki,	granddaughter or son of a son												✓	
089	Dua saudara seibu atau lebih	Two or more siblings brothers and sisters								✓					
090	jika bersama dua orang saudara kandung laki-laki	if with two siblings				✓									
091	seorang saudara kandung laki-laki	a brother male siblings										✓			
092	saudara laki-laki atau perempuan lebih dari dua yang sekandung	brothers or sisters which is more than two by one venter												✓	
093	Pengertian itu diilhami oleh beberapa ayat <i>al-Qur'an</i>	Understanding was inspired by some verses of the Koran				✓									
094	Dari pengertian tersebut dapat disimpulkan bahwa <i>Qada'</i> menurut bahasa berarti “menentukan atau memutuskan”,	From such understanding can be concluded that the <i>Qada'</i> according to language means "determines or decides"												✓	

No	Source Language	Target Language	Domestication										Foreignization		
			A	Am	EE	G	T	LA	LC	R	D	L	B	C	
095	segala ketentuan Allah Swt. sejak zaman azali	all the provisions of Allah Swt. since the time of azali											✓		
096	iman kepada <i>Qada'</i> dan <i>Qadar</i>	believing in <i>Qada'</i> and <i>Qadar</i>			✓										
097	mengimani adanya ilmu Allah Swt. yang qadīm	believing in the knowledge of Allah Almighty. which <i>Qadim</i>											✓		
098	Iman bahwa semua <i>Qadar</i> Allah Swt. telah tertulis di <i>Lauh Mahfuzh</i>	Faith that all <i>Qadar</i> of Allah Most High. it has been written in <i>Lauh Mahfuzh</i>											✓		
099	Allah Swt. Adalah Sang Pencipta dan yang lain adalah makhluk.	Allah Swt. There is the Creator and the others are creatures												✓	
100	dalam beberapa hadis Rasulullah saw	in some of the traditions of the Prophet			✓										
101	berarti bahwa manusia hanya tinggal diam menunggu nasib tanpa berusaha dan ikhtiar .	it does not mean that humans just stay quietly waiting for fate without trying and endeavor .			✓										
102	Diriwayatkan bahwa suatu hari Rasulullah saw. didatangi oleh seorang laki-laki yang berpakaian serba putih,	It is reported that one day the Propeth Muhammad visited by a person a man who is dressed all in white,										✓			
103	Lelaki itu bertanya tentang Islam	Man it asks about Islam - lit										✓			
104	Takdir Allah Swt. merupakan iradah (kehendak) Allah Swt	The destiny of Allah. is the will of god (will) of Allah									✓				
105	Oleh sebab itu	Therefore that												✓	
106	Mengenai hubungan antara <i>Qada'</i> dan <i>Qadar</i> dengan ikhtiar, do'a dan tawakal ini	Regarding the relationship between Qada 'and Qadar with endeavors, prayers and his trust											✓		

N0	Source Language	Target Language	Domestication										Foreignization		
			A	Am	EE	G	T	LA	LC	R	D	L	B	C	
107	Selanjutnya gunung-gunung akan meletus, ombak bergulung-gulung, air laut naik sehingga hancurlah bumi ini.	Furthermore, the mountains will erupt, the waves roll in, the sea water rises so that the earth is destroyed					✓								
108	tidak dapat diusahakan atau tidak dapat ditawar-tawar lagi oleh manusia	is not can be cultivated or can not be negotiable by humans - lit										✓			
109	<i>Sunnatullah</i> adalah hukum-hukum Allah Swt. yang disampaikan untuk umat manusia melalui para Rasul	Sunnatullah are the laws of Allah. delivered to mankind through the Apostles											✓		
110	hukum Allah Swt. yang disampaikan untuk umat manusia melalui para Rasul,	the laws of Allah. delivered to mankind through the Apostles			✓										
111	Beberapa tamsil peristiwa ini akan dapat memudahkan dalam memahami persoalan takdir	Some imagery of this event will be able to facilitate in understanding the problem of destiny			✓										
112	<i>Pada akhir zaman ada suatu golongan yang berbuat kemaksiatan, dengan (sangat enakny)</i>	At the end of time there is a group who do disobedience, with (very delicious)												✓	
113	Kiamat Sugra adalah peristiwa datangnya kematian bagi semua makhluk termasuk manusia yang bersifat lokal dan individu	Doom sugra is the event of death for all creatures including humans who are local and individual.												✓	
114	<i>Barzakh</i> adalah alam yang menjadi batas antara alam dunia dan alam akhirat.	<i>Barzakh</i> is a realm which is the boundary between the natural world and the afterlife												✓	

No	Source Language	Target Language	Domestication										Foreignization		
			A	Am	EE	G	T	LA	LC	R	D	L	B	C	
115	Takdir Mubram adalah takdir yang terjadi pada diri manusia	Mubram's destiny is a destiny that occurs in humans											✓		
116	Imam Ath Thabari dan Ibnu Katsir berpendapat bahwa telah diperlihatkan peristiwa-peristiwa yang menakjubkan di dunia sebagaimana berikut ini	Imam Ath Thabari and Ibnu Katsir said that amazing events in the world had been shown as follows - trans					✓								
117	Setiap manusia di alam mahsyar mempunyai buku catatan (kitab perjalanan hidup)	Every human in the Mahsyar has a notebook life											✓		
118	Yaumul Hisab adalah hari ketika Allah Swt. memperlihatkan semua amalan di akhirat untuk dihisab	Yaumul Hisab is the day when Allah SWT. show all of practices in the hereafter for judged			✓										
119	Mizan adalah timbangan yang adil berisi kebajikan dan kejahatan yang telah diperbuat setiap manusia.	Mizan is a fair scale contains the good and evil that every human action.										✓			
120	Mudah atau sulitnya melewati As-Sirat itu tergantung kepada amal setiap manusia	Easy or difficult to pass As-Sirat it depends on each of charity human												✓	
121	Surga disediakan Allah Swt. sebagai karunia kepada hamba-Nya	Heaven provided by Allah as a gift to His servant.					✓								
122	kufur kepada ajaran dan nikmat Allah Swt.	Kufur to the teachings and favors of Allah											✓		
123	Iman kepada hari akhir merupakan rukun iman yang kelima yang harus diyakini oleh setiap umat	Faith in the hereafter is the fifth pillar of faith that must be believed by every Muslim					✓								

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124	Dalam ayat di atas ditegaskan bahwa meyakini adanya Hari Akhir merupakan salah satu ciri orang beriman.	In the above verse it is stressed that believing in the Judgment Day is one of the characteristics of believers				✓								
125	sedangkan anak yatim karena masih kecil belum sanggup untuk itu.	while orphans because they are still small cannot yet afford for it.										✓		
126	melaksanakan salat dan menunaikan zakat	offer prayers and pay zakat											✓	
127	Hadis yang terkait dengan perintah berbuat <i>Ihsan</i> juga banyak sekali	There are also many hadiths related to the order to do <i>Ihsan</i>											✓	
128	ibadah <i>mahdah</i> (murni, ritual), seperti salat, puasa, dan sejenisnya,	worship mahdah (pure, ritual), such as prayer, fasting, and the like												✓
129	karena dia berangkat dari sikap membutuhkan	he departed from an attitude of need												✓
130	Kondisi ini lebih rendah tingkatannya daripada tingkatan yang pertama	This condition is lower than that level first												✓
131	Kedua jenis <i>Ihsan</i> inilah yang akan mengantarkan pelakunya kepada puncak keikhlasan dalam beribadah kepada Allah Swt	These two types of Ihsan will deliver the culprit to the peak of sincerity in worshipping Allah,												✓
132	Mereka telah berkorban untuk kepentingan anak mereka sewaktu masih kecil dengan perhatian penuh dan belas kasihan	They have sacrificed the sake of their children when they were little children with full attention and compassion.										✓		

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133	bahkan Allah Swt. menyamakan seseorang yang memutuskan hubungan silaturahmi dengan perusak di muka bumi	even Allah Almighty equate someone who breaks the relationship with the destroyer one earth				✓									
134	Mereka semua masuk ke dalam kategori tetangga.	They all fall into the category the neighbor.												✓	
135	Ihsan kepada tamu, secara umum adalah dengan menghormati dan menjamunya.	ihsan to guests, in general is with respect and guarantee it.											✓		
136	kita diperintahkan agar membayar upah mereka sebelum keringat mereka kering (segera)	us ordered to pay their wages before their sweat dry (soon)												✓	
137	Para alumni lembaga pendidikan Jamiat Khair diharapkan dapat mengikuti kemajuan zaman.	Para alumni of the educational institution Jamiat Khair expected to take part progress of the times.												✓	
138	Sesudah hancur dan musnahnya alam semesta termasuk manusia,	After the destruction and of the universe including man												✓	
139	kebajikan dan kejahatan yang telah diperbuat setiap manusia	the good and evil that every human action.												✓	
140	Balasan yang diterima seseorang sesuai dengan amalnya selama ia hidup di dunia	Reprisal received by someone in accordance with his deeds as long as he lives in the world												✓	
141	Kenyataan menunjukkan bahwa siapa pun orangnya tidak mampu mengetahui takdirnya	The fact shows that whoever the person is is unable to know his destiny.										✓			
142	berusaha dengan sungguh-sungguh dan sepenuh hati dalam menggapai cita-cita dan tujuan	to try earnestly and wholeheartedly in reaching goals and goals												✓	

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143	Setelah meyakini dan mengimani takdir, kemudian dibarengi dengan ikhtiar dan do’a, maka tibalah manusia mengambil sikap tawakal	After believing and believing in destiny, then coupled with endeavor and prayer, then the human arrived to take the attitude of trust												✓	
144	Berbuat <i>Ihsan</i> terhadap binatang adalah dengan memberinya makan jika ia lapar	Doing Ihsan towards animals is to give it eat if he is hungry												✓	
145	Adab kita dalam menasihati orangtua tidak bisa disamakan dengan menasihati teman sebaya	Etiquette in advising parents cannot be equated with advising peers												✓	
146	Dalam kondisi seperti ini bagian laki-laki dua kali lipat bagian perempuan	In this condition the male portion doubles the part girl										✓			
147	Jika semua ahli waris itu ada atau berkumpul	If all heirs are there or gather,										✓			
148	Jika terkumpul semua ahli waris laki-laki dan perempuan	If all male and female heirs are collected												✓	
149	Semasa pemerintahan Khilafah Utsman bin Affan, mengirimkan utusannya (Muawiyah bin Abu Sufyan) ke tanah Jawa yaitu ke Jepara	During the reign of the Khilafah Uthman bin Affan, sent his messenger (Muawiyah bin Abu Sufyan) to Java, currently to Jepara										✓			
150	KeIslaman mereka menempatkan diri dan keluarganya berada dalam status sosial dan ekonomi cukup tinggi	Their Islam puts themselves and their families inside social and economic status is quite high.										✓			
151	Sebab, mereka menjadi muslim Indonesia yang kaya dan berstatus sosial terhormat	Because, they become rich Indonesian Muslims and respectable social status										✓			

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152	Kemudian setelah mereka memiliki keturunan, lingkungan mereka semakin luas	Then after they have offspring, their environment is getting wider.												✓
153	sampai kemudian para santri mampu menyerap pengetahuan keagamaan dengan baik	until later the students are able to absorb knowledge religious well										✓		
154	Mereka kembali ke kampung halaman untuk mengembangkan agama Islam	They returned to the village pages to develop the religion of Islam												✓
155	Ulama yang terkenal membawa Islam ke Pariaman itu adalah Syekh Burhanuddin	The famous ulama brought Islam to Pariaman it is Sheikh Burhanuddin.										✓		
156	Dengan arif dan bijaksana para mubaligh dapat memberikan pengertian pada masyarakat	With wisdom and wisdom the missionaries can provide understanding to the community,												✓
157	Penyiaran agama Islam di Pulau Jawa dilakukan oleh para wali yang berjumlah 9 yang dikenal dengan Wali Songo	Broadcasting of Islam in Java Island is done by 9 trustees known as the Wali Songo												✓
158	Sekolah Al-Irsyad banyak jenisnya	Al-Irsyad's school is many the type												✓
159	Dalam <i>Q.S. al-Qari'ah/101:1-5</i> dijelaskan keadaan manusia bagaikan anai-anai yang bertebaran	In <i>Q.S. al-Qari' ah / 101: 1-5</i> described the human condition as scattered clouds	✓											

